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English Extracts.

From the London Church Intelligencer.

Prospects of the Church.[*]

A few years ago there seemed a reasonable hope that the English Church would have righted herself, and reassumed her true position, without having to pass through any serious or lengthened struggle. When reminded of her high claims and privileges as the Spouse of Christ, she seemed to awaken to a sense of her condition; and when told of her glaring departure from the spirit and letter of her own laws, there appeared to be a candid acknowledgment of the truth of the impeachment which her best friends brought against her, and very evident symptoms of a readiness to return to the old path.

But these fair hopes have been disappointed, though not destroyed. So many difficulties and obstacles have arisen, that it is manifest the restoration of the English Church must be the work of time, and liable to reverses. One of the principal causes of the hesitation which even good Churchmen feel in proceeding with the career of improvement, is the conduct of some of those who have been amongst the most prominent advocates of the movement. It is a sad example of human infirmity, that men, whose learning, ability and piety seemed to mark them out as amongst the chief instruments of Divine Providence to restore their Church to its integrity, should have been carried away from their high object by the very eagerness of ther zeal, until at length they have dared to despise the mother who has nurtured them. Yet so, alas! it is. For a while charity forbade that we should believe the possibility of such a change. The occasional occurrence of harsh and disrespectful sayings, respecting the English Church, were set down as paradoxes, or hasty expressions, of men hurried on by a pardonable enthusiasm; or a dutiful, though ill-regulated, sorrow for defects in one they loved; and their friends were unwilling to admit the possibility that those who had once appeared the Church's most devoted champions were really tainted with disloyalty. And now that the fact is too notorious to be questioned, when the noblest minds have been beguiled, and led on, step by step, (as many noble minds have been in various ages) to doubt the grounds of their faith, until they seem approaching the limits either of absolute submission to human authority, or else (if God defend them not) of positive scepticism, or doubt of all truth—when such a shipwreck of faith seems impending,[†] a sorrowful alarm is caused in the ranks of those who once marched together as allies; men look one at another and know not whom to trust; and the opponents gather fresh strength and push their advantage. The mischief done to the cause of the Church, by such excesses, is incalculable. The zealous advocates of Church principles find themselves suspected, and their exertions paralyzed. Yet have they but one course to pursue—that is, to declare their unabated attachment to their mother Church, to cling more closely to her than ever, and appeal to the good sense of those who seek after the truth, that the excesses of a few are not to be laid to the charge of those who never, in thought, word, or deed, have swerved from their allegiance.

Certainly, to those who judge hastily, the failure of individuals, who, though few in number, are of weight in respect of their zeal and ability, is a *prima facie* argument against the principles which they have been supposed to advocate. But the argument is of more plausibility than weight. The truth is, that it could not have been otherwise without a miracle. When did it ever happen, in any considerable change of opinion or habit, that some did not run into extremes? What though some unstable persons have even fallen into the snares of Rome, and others have, in their writings and proceedings, shewn a manifest tendency in the same direction, surely that is no substantial reason why the acknowledged principles and formularies of our Church should continue in abeyance. Though some, when convinced of the error of their low and latitudinarian views, have run into the contrary extreme that is no reason why we should cease to advocate the true *via media.* I do not see that those who have all along kept to the strict limits of their own Church, ought to go back an inch from the ground they have taken. Still, unquestionably, the excesses of some have caused a serious prejudice against the truth, which will not be removed, but, by a persevering advocacy of the real principles of the English Church.

But if well-meaning persons have been scared by the fear of Popery, the same motive has been dishonestly used by others to prejudice uninstructed persons against the Church itself. Such is the extreme ignorance, on these subjects, into which the majority of men have fallen, that they are led, by designing persons, to reject the fundamental principles of their own Church, under the notion that they savor of Popery. The doctrine of regeneration, on which the whole Baptismal service is based—the real presence in the Holy Eucharist, distinctly enunciated in the Catechism—the Apostolical Succession, which is the leading doctrine of our Ordination services—the observance of Fasts and Festivals, so undeniably enjoined by the Reformers of our Prayer-book—these principles and practices of the English Church have been attacked. under the plea of their being Popish; and some of the Evangelical clergy, having to deal with congregations of their own teaching, have, by the unworthy use of this weapon, caused a considerable prejudice against the true doctrines of the Anglican Church.

Another very objectionable method which some members of the same party have adopted, is to avail themselves of the worldly and self-indulgent habits of the present generation, to render them inimical to a system, which requires from them exertion and self-sacrifice. If one school bids men fast, and give largely of their goods to the poor; and another tells them that fasting is unnecessary, and that they had better keep their money for themselves—it is not difficult to foresee which body of divines will be most popular with the men of the present world.

One of the luckiest events for the opponents of Church restoration is the case of the Offertory. It has arrayed the world on their side. The weekly Offertory is a weekly protest against Mammon. Each Sunday, it reminds the worldling that he must part with his money, or with his hopes of heaven. "Lay not up for yourselves treasures upon earth." "Charge them that are rich in this world, that they be ready to give and glad to distribute." "Give alms of thy goods, and never turn thy face from any poor man." Zaccheus said, "Behold, *the half of my goods* I give to the poor." Such is the language of the Offertory; and this call is to be be obeyed at once. The preacher often says hard things, and demands sacrifices; but then he does not at once test our obedience; he does not require immediate performance of the duty enjoined; but the Offertory proclaims the scriptural duty of alms-giving, and at the same time holds forth the place for the reception of the alms. And what is more provoking still to the worldly man, it does not give him his *quid pro quo;* he receives nothing apparently for his money; no, not the poor satisfaction of seeing his name in the list of contributors. Not even his left hand knoweth what his right hand giveth.—These are sore grievances to the slave Mammon. His worldly spirit rebels against the Church's claim, and for the sake of this one point, he joins in the opposition to the restoration of the usages of the Church, which, otherwise, he would have viewed with indifference. We wish the Evangelicals joy of their new allies.

It might have been supposed, that those clergy who, at the risk of obloquy, restored the rules of the Church, and conscientiously set themselves to fulfil their engagements, would have been cordially supported by those in authority, and that those who opposed them would have been censured. And such, in some instances, has been the case. Several of our bishops have expressed their approbation of those who have aided in bringing forward forgotten truth, and have given them their decided sanction. The following is an extract from a letter, recently published by the Bishop of Exeter, with reference to the restoration of the Offertory, which, it seems in some parishes, had been opposed by the congregations. "The law," he says, in answer to the churchwardens of a certain parish, "the law by which your minister is bound to regulate his ministrations, requires him to read some portion of the Offertory, whenever any part of the Communion Service is read, whether the Holy Sacrament be administered or not; and he is no more at liberty to omit this portion of the Service than any other. For the same reason, I have no more right "to command the discontinuance of the Offertory' (as you suggest) than I have to forbid the sermon. It may be very true that the use of this part of Divine Service had, contrary to law, been long omitted; and it is, therefore, much to the praise of your new Minister, that he has determined to do his duty in this particular, whatever may have been the conduct of his predecessors. If a large portion, or any portion of the parishioners be decidedly opposed to the use of the Offertory, they must have very strange notions of their duty, as Churchmen, or Christians. That Offerty was enjoined in order that they might have an opportunity of contributing weekly, as is prescribed by the Apostle to the Corinthians, (1 Cor. xvi. 2) to the relief of their poor brethren, or to "such other pious and charitable uses as their minister and churchwardens shall think fit." If they are ashamed to hear the sentences of Holy Scripture, calling upon them to perform a duty which they wilfully and resolutely decline, then, indeed, their leaving the Church is sufficiently accounted for. But on any other supposition it is absolutely unintelligible; for they cannot be so weak as to imagine that they have a right to require their minister to fly in the face of the Church's direction, and make him refuse to give the well-disposed part of the congregation (be it large or small) the prescribed opportunity of doing their duty to God and man, because they, forsooth, are determined not to do it."

What the bishop here says of the Offertory is strictly applicable to those other portions of the services and formularies of the Church which have of late years been suffered to fall into disuse. The misfortune is, that some of our bishops, alarmed it may be by the opposition of a few party men amongst the clergy, or a few noisy vestrymen, have shrunk from supporting those who desired to conform to the regulations of the Church; and have rested on the most untenable ground, that the existing practice, whatever it may be at any given time, and not the book of formularies, to which all the clergy have given their solemn promise to adhere, is the rule by which we are to be guided. This vacillation in our rulers is the most serious blow which the Church-restorers have experienced; because, by their own principles, they are constrained to pay great deference to Episcopal authority. It is, however, surely not presumptuous or disrespectful to assert that the grave decision of a synod of all the English Bishops, by whom our formularies were arranged, and the regulations by them made, and sworn to by every clergyman, and agreed to, on the part of the laity, by Act of Parliament, must be regarded as of more weight than the private opinion of individual bishops. There is no power in the English Church like that claimed by the Pope of Rome, to dispense with solemn vows and engagements. *The injunction of a single Bishop, in opposition to the order of the Church itself, can be in no way binding on an individual clergyman.*

At the same time, great deference is due to their "godly judgments and admonitions;" and, if we may say so with respect, great allowance must be made for their prepossessions, for the unwillingness with which men, at a certain time of life, modify their opinions, and for the difficulty of the position in which they are placed as mediators between contending parties, and, in some degree, guardians of the peace. On the other hand, our spiritual rulers would do well, on their part, to consider the feelings of many of their clergy, as well as the rising generation of laity, the large majority of whom, at least the religious amongst them, have a decided bias to Church principles. If, in deference to the feelings of older men of the present generation, existing abuses are for a time tolerated, this ought, surely, to be no hindrance to that return to sounder practice, which is sure to be demanded when the now rising generation has arrived at man's estate. Let it only be admitted that the order contained in the Prayer-book is the rule by which the Church is bound, and that such order ought to be restored, when practicable, then the time and the manner of restoring it may be matter of serious deliberation. It may be allowed that, even where irregularities and mutilations of the Church service exist, it would not be right to make abrupt and sweeping changes without due notice and explanation to the people. The nature of the alteration required should be duly explained; it should be clearly shown that they form portions of the Church's ordinances, by which all Ministers, as well as congregations, are bound. In the present state of irritation, especially, great discretion should be used, and much allowance made for prejudice. Plain men do not like to be told that they, and their fathers before them, have been, in any degree, mistaken. It is a good, honest, conservative feeling—conservative in a good sense—to desire to abide by what we have received from those before us. It is a position which we do not desire to see abandoned, until it be clearly shown that it is, in reality, a departure from our duty. Besides, the present generation has learned to think itself the model of wisdom, a notion which is only just beginning to give way. The Church itself, also, has been much to blame it suffering its ritual to fall into disuse: congregations have only followed the evil practice in which they have been brought up. Moreover, party feeling has been excited on the subject. False, indeed. has been the step taken by those who have earned for themselves a temporary popularity by pandering to the prejudices of their flocks, and resisting amendment and restoration of the Church's discipline, *which must come at last.* The prejudice thus excited will, it may be hoped, subside in the due time, if it be treated with mingled firmness and moderation. In new churches a favorable opportunity is afforded for the introduction of the services unmutilated, where no contrary practices have obtained. Let all new churches be, from the first, adapted to the pure Anglican service; let them be arranged in the proper mode for conveniently worshipping God, according to our Liturgy; and the superior decency and propriety of the arrangement will be so apparent, that the congregations of old churches will not be satisfied that they should remain in the present unseemly state. There are, also, many restorations which a clergyman may make without interfering in the slightest degree with any of the members of his congregation. For instance, he may at once restore the Festival Services, or increase the frequency of Communion. None can have a shadow of right to complain of such proceedings; for none are forced to join in them against their will. But in arrangements which affect the usual Sunday congregations, and jar on their prejudices, more time might be reasonably allowed. Only let there be a sincere intention of conforming to the true discipline of the Church, and restoring her mutilated services, as soon as it can be done without unnecesary offence or party strife, and this important change may surely and steadily be effected.

And let us be well assured, that *it is no mere question of rubrics or ordinances, but is closely connected with the restoration of vital religion, both in the hearts of individuals, and in the Church at large.* The Church of God is, as we cannot too often repeat, the instrument for leavening the world with holiness, and inducing men to live in the fear of God. But we find the generation in which we live a mass of corruption and ungodliness. And why is this? Because, though we have a Church, sound in doctrine, Apostolic in descent, endowed with high privileges, true Sacraments, ancient Creeds, primitive ordinances, yet silently and imperceptibly, in the course of years, innovations and corruptions have crept in amongst us, and the miasma of irreverence has spread its noxious mantle around us. We are in an evil case; and nothing but the faithful recurrence to the ordained means of grace—the pure and holy system of God's sacred institution for the salvation of mankind—can restore us to health and safety.

God be praised, a reaction is at work amongst us. We must not omit to mention with thankfulness the very marked change which has taken place in the language and conduct even of many of those who are most opposed, as a party, to Church principles—a change affording evidence that those principles are irresistible in themselves; and also the hope that the more able and honest of the Evangelicals will gradually modify their views, until they find that little or no difference really exists between them, and those to whom they fancied themselves opposed.

To be sure, the unconscious lodgment of truth, in the minds of Low Churchmen, is accompanied by inconsistencies which now and then provoke a smile, and show how little their newly acquired notions agree with former principles. Some will admit the doctrine of Baptismal Regeneration, accompanying it with a grave admonition, that we are not to *trust for salvation to the mere outward ordinance* of Baptism, if we afterwards live faithless and ungodly lives—as if such a notion ever entered into the mind of any man, woman, or child; or as if there were any such thing as a *mere outward* ordinance of baptism—this sacrament, consisting, as every school child is taught, of "*two* parts, the outward visible sign, *and* the inward spiritual grace," without *both* of which no baptism exists.

Others of them have discovered that the ordinances of the Church may be usefully recommended as means of grace, and even see no positive impropriety in keeping Fasts and Festivals; but the admission is sure to be accompanied by a solemn warning against their abuse. Congregations are exhorted not to put their trust in ordinances, many of whom, perhaps, are not seen at church more than once a-week, and whose only notion of Fasts and Festivals is that Christmas Day and Good Friday are to be kept as supernumerary Sundays. Really, this is about as reasonable, as if the chaplain of a poor house were to preach to the inmates against luxurious living. The extraordinary mistake of the Evangelicals is this:—They find the Pharisees reproved for fasting *ostentatiously and boastfully;* and this they apply to persons who fast privately, on the days ordered in the Prayer-book; and so discourage fasting altogether. They find them censured for making long prayers in the corner of the streets and synagogues. This they consider conveying a reproof to those Christians who say the prayers ordered to be said in church. Again, they find in the Epistles many cautions against the notion entertained by the early Jewish converts to Christianity, that it was necessary for them to maintain the ceremonial law of Moses—circumcision, and so forth. These cautions against a relapse into the ordinances of a system, *which our Lord had fulfilled and abolished,* they most strangely apply to those whose object is to induce men to act up to the *existing ordinances of the Christian Church, of which they are members*—ordinances to the use of which, many of us by oath, and all by religious obligation, are pledged. It is one of the most remarkable fallacies of modern days. I defy any one to find, in Scripture, any single precept which militates against the moderate and simple ordinances of the Church of England. On the contrary, there are innumerable passages which enjoin a faithful obedience to what is commanded. "But then," say the Evangelicals, "you must not regard them as *meritorious or expiatory.*" But who ever said they were meritorious or expiatory? You are fighting against a shadow. The whole tenor of the writings of High Churchmen is to recommend the ordinances of the Church, partly as duties to which we are pledged by our profession, partly as means of obtaining grace; channels through which God vouchsafes His spiritual aid. We all believe and acknowledge, in common with you, and in the fullest and most unequivocal manner, that the blood of our Redeemer is the sole meritorious and expiatory cause of man's salvation. No one ever dreamed of setting anything in competition with it.

Evangelicals are, we trust, beginning to see that their jealousy of ordinances is misplaced and superfluous, and that to denounce those of their brethren, who conform more strictly than themselves to the Church of which both are members, is the height of injustice, as well as inconsistency. Let us hope that, in time, they will be led to acknowledge that they themselves cannot, in common propriety, disobey or neglect the rules and enactments of their own Mother Church. I am bound to admit, that, when Evangelicals are convinced of the propriety of changes, they are commonly more conscientious in making them than others—more ready to set about what they feel to be their duty, and less disposed to make unworthy concessions to clamor. And it is because I believe Evangelicals to be in the main honest and conscientious men, that I look hopefully to their gradual union with those whose sole aim is to restore their common Church to its true efficiency; only let them divest themselves of the incubus of party spirit; let the conscientious among them eschew the factious proceedings of their party, and we need not depair of seeing them foremost in the ranks of those who fight under the Church's banner.

The gradual approximation of conscientious men is one amongst many favorable symptoms of the present time. Nor is there any reason to be disheartened by the appearance, in some quarters, of successful opposition. We must expect many drawbacks and difficulties; yet let us not despair of seeing at length a thorough reformation. It is a movement in which the slightest progress is so much ground gained. It is not like a political struggle, in which nothing is secured, until the balance of power is changed; but, in the present movement in the Church, even as in the first establishment of the Kingdom of Christ, the advocates of truth must be content to work under great discouragement and contradiction. It would be an evil sign, if they encountered not the world's opposition; they must be prepared for it, and form their hopes, and take their measures, accordingly. They must not be surprised if many, who went with them when the course seemed fair, are found to waver, and fall off. Still they must persevere, in spite of difficulties, and be satisfied with small advances and slow improvement. The restoration of Church order in the poorest parish—the revival of reverence and earnestness in a single congregation—a single church freed from desecration—a single ordinance restored—attention paid to the smallest decoration or re-arrangement—every thing, in short, that tends to show the least advance in a reverent feeling, and right use of the Church's ordinances, and return to a concern about the worship of God—must be hailed with joy, as a certain step in advance—a hopeful symptom of the reviving sense of true religion.

Let none, therefore, be disheartened. Uninterrupted success is neither to be expected, nor is it even to be desired. It would be sure to lead to elation and ill advised security. The favor of the worldly would deteriorate the value of what is gained. To secure the countenance of the world, we should have to follow the bad example of others, in the suppression of unacceptable doctrine. From this the Church restorer must keep himself clear. There are ample means in store for the recommendation of his views. In the Church system. rightly developed, there is enough to captivate the highest intellect, and purest taste, as well as to satisfy the most ardent piety. The mysterious connection of the Church universal—the communion of Saints—the hallowed union of the past, the present, and the future—the oneness of the Universal Church, centering in Christ, through the Apostles' doctrine and fellowship—its miraculous preservation through the revolution of ages—all these are topics which may well kindle the enthusiasm of the highest intellects. Its wonderful adaptation to the wants of the humbled sinner—its expansion through the social mass—its power of affording support to the weak, comfort to the broken-hearted, and pardon to the sinner—these considerations are calculated to win the hearts of the penitent; while the tasteful objects with which the Church system has ever been accompanied; the unsurpassed beauty and suitableness of her architecture; the solemn fervor of her services—all adapt themselves to the pure taste of the uncorrupted heart. In no point of view is the Church system more attractive, than in its appeal to the best feelings of parents for their children, when it gives them their little ones purified from the baptismal font, no longer children of wrath, but really and truly children of grace, God's own adopted children; and bids them nurture them in the ways of godliness, assuring them that there is a Divine Spirit within their infant souls, which, if duly cherished, will preserve them from the snares and miseries of sin. What parent, who is himself walking with Christ, will not joyfully accept this blessed assurance? Who, that has himself once fallen under Satan's power, will not thankfully receive the means of saving his children from the struggles and miseries which he has himself experienced? All these inducements should be diligently employed to recommend the Church system, against the ungenial, tasteless, unimaginative, unrefined system of Puritanism. But we must not seek to conceal the harder and less attractive portion of our system—the need of self-denial—the need of making religion paramount in the system of life. We must accept no converts in ignorance of what they are undertaking, when they propose to themselves a faithful conformity to the Anglican Church.

That it runs counter to modern notions and habits we must not attempt to conceal. That, indeed, is its chief value—to work a beneficial change and renovation in our corrupted system—to raise the poor from the depths of degradation, to save the rich from their debasing self-indulgence, and to infuse the spirit of Christianity into our every day duties and feelings. These are the high objects for which we labor, and in whatsoever degree they are accomplished amongst us, we rejoice, yea, and will rejoice.

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[*] *Anglo-Catholicism.* A Short Treatise on the Theory of the English Church, with remarks on its peculiarities; the objections of Romanists and Dissenters; its practical defects; its present position; its future prospects; and the duties of its members. By the Rev. W. Gresley, M. A., Prebendary of Lichfield, 1844. London: Burns. fcp. 8vo. pp. 261.

[†] I have never believed, and never *will* believe, that any of the writers of the *Tracts for the Times* will separate themselves from their mother Church.

From the London Church Intelligencer.

The Late Religious Controversy in Hereford.

Some considerable interest has been excited in Hereford by the circulation, chiefly if not exclusively, among the clergy of that city, of a correspondence which took place between the Dean of Hereford and the Rev. John Venn, relative to the theological controversy in which the Rev. Gentleman recently engaged with the Rev. Mr. Waterworth, Roman Catholic. We are enabled to lay before our readers a copy of the correspondence:—

"The Deanery, Hereford, Feb. 10, 1844.

"My dear Sir,—I am confident that you will not think that in making this communication to you at a time when your mind is doubtless impressed with the responsibility you have drawn upon yourself, I could be actuated by any consideration other than that of paramount and imperative duty to the Church, as Ordinary of the Peculiar of Hereford and Dean of the Cathedral, of which you have recently been made an honorary Prebendary.

I proceed to that duty reluctantly, and with the most anxious desire not to embarrass you in the onerous, yet false, position in which you stand. I had hoped that circumstances might arise to supersede the necessity of this measure, but I must no longer hesitate to remind you, *officially*, that the Church and the Cathedral body included in it, cannot be responsible for any consequences which may arise from the controversy in which you have engaged, without asking the mind of those under whom you should act in matters ecclesiastical, and specially of such solemn importance as the present; if indeed you have not proceeded in opposition to their known opinions in the adoption of a course which is not *that* which the exigency demanded, whilst there can be no doubt that it is contrary to the spirit and feeling of our Church, as appears in various ways, to the same effect as in the Royal declaration prefixed to our Articles—'We hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the Church committed to our charge in the unity of true religion and in the bond of peace, and not to suffer *unnecessary disputations, altercations,* or questions to be raised, which may nourish faction both in the Church and commonwealth.'

"It is not in the excited debates of oral controversy that the just proportions of truth can be recognized or preserved, or that calm and deliberate argument sustained which may hope for conviction, and silence, as the announcement which proclaims this 'Controversial Discussion,' the gainsayer. The letters which have appeared in the newspapers, whilst they have given just offence to many, but too clearly prognosticate the characteristics of the approaching display, even if it could be forgotten that such controversies have never yet produced any good, but rather increase of acrimonious feeling, and the consequent postponement of a fair consideration of the questions at issue between the two churches; and that is a very doubtful policy, which, for the sake of bringing a railing accusation against an adversary, unsettles the public mind, aids the enemy in sowing his tares, and contaminates the public ear by the disclosure of alleged practices unknown to it before; which, however true it may be that they pollute the pages of Dens and such writers, I cannot bring myself to believe are adopted and sanctioned by many of those of the sister Church, whose intellectual and moral qualities I cannot but esteem and admire.

"I fervently pray that it may please the great Head of the Church, to turn this business to the best possible results, at least, that the truth may not suffer, nor the Church be the loser; I pray that you may be supported and guided, though we have no right to look for aid when we act rather upon our own judgment rashly, than in conformity with those rules which he has given us and we have sworn to observe. And you must forgive me if I think that you have been brought to this position of difficulty by stepping out of your proper sphere of parochial duty, and that you have thereby been led to expose yourself to a collision for which neither your antecedent studies, nor your views even of the constitution and tenets of our Church, had previously qualified you.

"I have thus endeavored, upon the principle of duty, to communicate to you my feeling on this momentous affair, as I would have done before had I been consulted; and I believe I may say that the bishop feels precisely as I do. I wish this letter to be considered as a record and manifesto, as occasion may require, that the Church and the body in particular, to which you have been lately admitted, are not parties to this proceeding.

"With every feeling of regard and kind wishes towards yourself, and cordial respect for your motives, I remain, my dear Sir, your faithful friend and brother,

"John Merewether,
"Dean of the Cathedral Church of Hereford, and Ordinary of the Peculiar Jurisdiction of the Deanery of Hereford.

"To the Rev. John Venn.

"Hereford, Feb. 10, 1844.

"My Dear Sir,—However hurried I may be in my preparation for the approaching controversy, I must not delay to acknowledge your letter, dated this day, and just received.

"I am fully aware that I have taken this step entirely upon my own responsibility; and whilst I cannot allow, for one moment, that I was under any obligation to follow the advice, in such a matter, of my Ecclesiastical superiors, I must add that I expressly abstained from asking it, in order that they might in no way whatever be involved in that responsibility.

"With regard to the Bishop, I must beg leave to undeceive you. His Lordship not only observed to me that this was a matter which did not come under the province of any Ordinary, but throughout the whole business he has acted in the kindest manner towards me, allowing me to consult him on various points, and lending me books, &c., however he may have differed from me as to the expediency of the step which I have felt it my duty to take. I am, my dear sir, yours very faithfully, "J. Venn.

"P. S.—I am quite unable to account for your supposing that it was my intention to pollute the ears of the meeting by bringing forward the filthy obscenities of Dens. The subjects of discussion advertised a week ago would entirely preclude it, even if I were disposed to do so.

"To the Very Rev. the Dean of Hereford."

From the English Churchman.

The Oxford Movement.

Anglo-Catholicism exists as a fact, and no one will deny that it occupies one of the most important places among the various religious revivals of the present day. It has struck its roots wide and deep among the highest and lowest classes of society. It is favored by all that is ingenious among the young and simple-hearted, among the educated, while the poor and the miserable have already found it to be their best friend. Above all, it is an eminently practical system, and tells so directly on the conduct, that it necessarily colors the actions of the entire life. Other religious principles may be held as speculative opinions, or even as truths, but yet may never influence the actions. Anglo-Catholicism at once takes higher ground, for it does not aim at a sway over the intellect only, like the older system, or over the feelings, as Evangelicalism does, but over the heart. Now, looking at the matter in a mere external view, a practical system is worth twenty theoretical ones, and that which really influences the life gains a moral weight in a manner perhaps unknown to itself that *must* make itself felt through a country, perhaps in a mode analogous to the hidden strength of real worth in individuals.

But I am not advocating the cause on account of its excellence; I am merely showing that through the existence of that excellence the cause is important. Such a one has a concealed life in itself which it is impossible to check, because all the checks that can be put upon it are worldly ones, and in a system whose great principle is self denial, and which advocates holy poverty and humility among the means of grace, the withdrawal of the smiles of the world, and of its patronage, must, from the necessity of the case, be totally inefficacious. On the contrary, by effecting the removal of those who may have joined it from fashion or from a mere love of novelty and excitement, such a line of conduct will only add to its strength, and increase its concentration and energy.

Moreover, Anglo-Catholicism, from a deep conviction of the truths it advocates, is an exclusive and proselytizing system. It admits of no compromise, nor of coalition, with the world or with any opposing theory. It will not rest till it has extended its power far and wide, and the old churchmanship that quoted the fathers and neglected the practical duties of the priesthood and evangelicalism, the creature of tea parties and good ladies, will be equally unable to resist its onward course. Succeed in the end it must; and, therefore, they who now look upon it with fear had far better use their best endeavor to guide and direct it, than by unavailing opposition to thwart and injure it.

I may seem to be sanguine as to the future, and the partial effects of the two preceding schools may be quoted as the measure of the effect of the present one. This may be in part true, for England has centuries of sinful practice and unsteady belief stamped on her existence, and the evil may have gone too far to be entirely corrected; but still I see this great difference, that the two former systems were both essentially imperfect, the one in what the French call "*onction,*" the other in sound theology, while the present appears to unite both in a degree and in a manner that promises a happier consequence.

Besides, the times seem peculiarly adapted to the spread of such a philosophy. The persons who reproach the Oxford movement with bigotry do not escape the reproach of ignorance, for its very existence is a triumph over bigotry; and they who know the university whence it emanated are aware that topics may now be broached and subjects thrown out for discussion, that ten years ago would have set the common rooms of half the colleges of Oxford in an uproar. This seems a very practical age, which, whether for good or for evil, has made a wonderful intellectual advance. Making allowance for the self-adulation to which all times are subject, we cannot help remarking that this is a mighty era of the human mind. The views that suited and satisfied the last century are received with suspicion or contempt in this. Eloquence and mere fine writing does not "go down," and deeper and more philosophical views on all subjects are demanded.

In such a time as this, when the truth and reality of every thing is watched by a thousand acute and jealous eyes, it is not likely that a system that makes such demands on a man, namely, his whole heart, would be likely to find acceptance, if false. It would soon be discovered and exposed; but is this so? On the contrary, we find it every day growing and increasing, and the very spirit of inquiry and liberty of thought, which would prove its ruin, if not genuine, becomes, under God, the means of its more extensive propagation.

If such be the probable future of Anglo-Catholicism, we need only suggest to the friends of the Church extreme caution in their judgments and actions wherever these may affect her interest. They may obscure, they cannot quench her light, which all the united powers of the world shall be unable to extinguish.

From the Gospel Messenger.

Greek Mission.

Rev. Sir,—You have always been friendly to our mission at Athens, and therefore I ask you to give publicity to these inquiries, which I wish to be considered as addressed to our Foreign Secretary and Agent. They have been suggested to my mind, by the last letter from the Rev. Mr. Hill, in "the Spirit of Missions." The communications from that gentleman are far from being satisfactory to me.

This school consists of six hundred and fifty scholars. How many of them are pay scholars? What *were* the events of 1842 which compelled him to abandon his usual celebration of Christmas? He speaks of his much esteemed friend, the Rev. Mr. Leves, Agent of the *British and Foreign Bible Society.* How does the *Greek Bishop of the Diocese* stand affected to this school? How does the *English Bishop of Gibraltar*, under whose charge the English Church at Athens is placed, regard the school? In what relation does Mr. Hill stand to this latter Bishop, and to the clergymen of the church in the city of Athens? Is there any body or any Bishop to whom Mr. Hill is responsible for the character of the tracts he circulates? He appears there as the representative of the Episcopal Church in America, and I see he has put forth a translation of the "Young Cottager," and "the children's publications of the American Sunday School Union Society." Are these to be considered as having the approbation of our Church, and to be circulated in Greece by her authority.

It will be remembered that a greater amount of money is paid by the Church to support this school in Athens, than is paid to all our Missionary Bishops for their support, and therefore the Church has a right to know *all* about it. I am sure that the Foreign Secretary and Agent will have great pleasure in communicating this information; and well persuaded, that from his desire to be useful in the work in which he is employed, he cannot have failed to obtain the knowledge of the state of that Mission which is required to answer the inquiries now proposed.

An Inquirer after the whole Truth.

From the Christian Intelligencer.

Ecclesiastical Record—Classis of Schoharie.

Extract from the Minutes of the Meeting of the Classis of Schoharie held at Gilboa, April 17th, 1844.

* * * * And in relation to the pretensions and civilities of a portion of the P. E. Church, the following was adopted: Whereas, in view of the *high pretensions* and *Anti-Christian* spirit manifested of late by the predominant party in the Protestant Episcopal Church in the State of New York, professedly excommunicating all other Churches in the country except the Papal, from the pale of the Christian Church, and attempting to alarm our people by representing that they have no ministry, and that the sacraments as administered among them are not valid; and whereas some of their preachers have used language respecting some of our Churches, after occupying their pulpits, peculiarly offensive under such circumstances, therefore,

Resolved, That the ministers of said party be refused the use of our pulpits.

An official copy.

A. B. Chittenden,
Stated Clerk of the Classis of Schoharie.

Communications.

For the Churchman.

The Church's Possessions.

Mr. Editor,—One would naturally expect from the position of the Church as a body of mortal men that yet shall not die, as a building that is to last for ever, yet is composed of materials that daily perish, a body in this world yet not of the world, that it should display, both as regards the eternal and the temporal, certain peculiarities that cannot belong to any other organization. That the qualities that belong to it as an existence in time, in mortality, in the ever mouldering clay of our own perishing humanity, that even these should have something about them of the celestial and the imperishable. While 'organization' has been amply illustrated in the case of the Church, it seems to me, Mr. Editor, that the other side of the subject hinted at in the above sentences has been but little thought of. If you then can afford me the space, I propose to give you upon this subject a few thoughts, hasty and rough it may be in execution, but which have been a long time in my mind.

Here, in this country, all sects are free. The Church, too, is placed politically upon the same ground as all the rest. We shall put her out of sight and look around upon the rest. They all seem to stand upon the same ground, to have a common basis, so that it is no very great difficulty to move off the ground of one of them upon that of another. Their boundaries are "lines," not "fences." Seems it not, then, when "Religion" has been thrown into a "common," where all stand upon a level, where the partition is not a fence presenting obstacles but an invisible line, that the true policy of a "denomination" that wishes to increase its numbers would be the Eclectic Policy? To look round its neighbors; to pick from one and from the other, and adopt in its own practice those practices and modes of action that seemed most suitable to increase its numbers, and at the same time to smooth off the asperities and banish the scarecrows that of old use to fright away "strays" upon the "common."

This seems the true course upon the "common" system. We see it going into operation daily. And no doubt the keen heads that unseen themselves move the machine of dissent will go more and more into it, until finally it leads them where every competition system in religion has led men at all times—into theatrical claptraps, shams, pretences, talk for talk sake, paper-zeal and mouth-emotion, until the whole system dies of sheer emptiness. Be the end, however, what it may we see at the present time that the system of adoption of one another's practices because of their effect in drawing disciples is progressing rapidly.

Now, Mr. Editor, with these thoughts upon our mind, let us cast our eye upon the Church. How comes it that these folks never touch our practices or transplant them upon their own ground? Here is a body of peculiar practices which commend themselves in every way to our reason, as well as to our feelings and heart. A million of men in our country love them and rejoice in them; sixteen millions in England, and there nationally for three hundred years. And again, an immense multitude over the whole earth up to the time of Christ our Lord ever blessed. This fact shows that these practices—I speak not of doctrines—are suitable to human nature in every age and in every climate. Again: we know that because of these, multitudes are fleeing from the sects to us.* Why do not the sects, then, take these practices and thus prevent that migration? Why do they not carry them off piecemeal, and clothe the harlequin-world of religion with our garments? There are no penalties here, and they may do so. Good and pious men among themselves, even those of the greatest reputation and esteem, have spoken loudly in favor of them; and hardly a congregation among themselves is there among which many are not wishing for them. Why do not they then take many of our practices or all, when the whole religious world is "a common," and men seemingly may do just as they like. The plain answer to this is—THEY CANNOT. The very organization of the Church implies that she has certain possessions that commend themselves to the hearts of all men, which the enemies of the Church cannot make their own. They may seem to be able but are not able, as all have found that tried—no few in numbers these. The guards over the "Church's possessions" may be invisible, they are not the less strong; the fences unseen but they are not the less insurmountable. Dissent cannot lay its hands upon the "possessions of the Church," has never yet been able to do, and never shall be. They cannot treat us as the Baptists have treated the older Presbyterians and Congregationalists, as the New Presbyterians have treated the Methodists, and as each new sect treats all the rest at the present day. The Church stands not upon the "common." She has "her practices and her possessions" within her fence. Let dissent take them if it can.

Let us take a few examples. Liturgical prayer, consisting of petitions and responses, shall be the first. How many testimonies of the wisest and the greatest dissenters can we bring forward in its favor? We can show the dissenters' liturgies from those of Zurich and Basle, down to Baxter and John Wesley. This last worthy cut up the Prayer-book after his own fashion, and had a "liturgy" for his disciples both in England and America. And what is become of it? When a whole body of a congregation passes away from the Church, they may continue to use a liturgy for some time. But they must either lose it altogether in one way or other, or else return to the Church.† The Wesleyan Liturgy was introduced in America. I have seen a copy, if I mistake not. One of their historians gives a naivé account of the attempt. "It was introduced among the brethren in America and used for a time, but fell gradually into total disuse, our preachers *having been accustomed to pray with their eyes shut*." Dissent as a whole, or in any one of its divisions, cannot as an universal practice employ a liturgy, for this is one of the "Church's possessions," which the invisible hand of God keeps her enemies from adapting to themselves, although they may appear to have it in their power.

Again: Let us look at Confirmation, not a "sacrament" but a "rite." The early history of the English Church, immediately after the Reformation, will show that wherever there was a Puritanical clergy, it got into disuse. They felt it did not belong to them. Calvin desired it should be among the Presbyterians, and Beza and Owen;—what greater names among them than these? Nay, the General Assembly of the Presbyterian Church (so called) in America published a report in favor of Confirmation. But it is "a possession of the Church," and dissent cannot lay hands upon it.

Infant Baptism, too, when the Puritans passed out from the Church, they snatched up this, and brought it with them. Who is there that does not know how little power they have had to retain that which they seemed to have? The four millions of Baptists, what are they but Calvinists who have felt that Infant baptism does not belong to them? Do we not know that among the Presbyterians of the present day over the whole country, the feeling against Infant baptism, as well as the practice of denying it, is general and increasing? And when it is altogether given up can they re-adopt it? No; for it is one of "the Church's possessions."

Take again the "surplice," take "chanting," and a dozen other practices that might be specified, the same statements and argument will apply to them all. But there is another circumstance that most remarkably confirms this view. Dissent has two phases—"within the Church" when it strives to master the Church, "without it" when it stands by itself. It was within the Church in Puritan times; what was its feeling then towards the "Church's practices and possessions?" Look at the meek William Penn, rushing upon those who wore surplices and tearing them to tatters as a "testimony!" Look at the terms of furious rage applied by the "godly" to the same vestment—"Rags of Babylon," "Tatters of the scarlet ——," "Abominations of Babylon." Look at the horrid abuse of the Prayer-book—the speed with which huge bodies of dissenters then, or immediately after, cast aside Infant baptism—the mere factious madness, as the unthinking call it, which they then displayed about "altars" and "organs," and the "tombs of the dead," about "kneeling at the Eucharist," "bowing at the name of Jesus," and other practices strictly Episcopal. What lesson does this teach? The same lesson that it taught true Churchmen in the days of old, "that dissent within the Church will rage to madness to cast the Church's possessions out" and cannot do it; when it is without it may covet and desire them because of their effect, but cannot lay hands upon them.

This is most strikingly shown in the answer one of the Presbyterian deputies gave at the end of a conference in which they had been extravagantly urgent, the Churchmen perhaps too yielding. The answer was that given to Pharaoh by Moses. "Go ye," said the king, "into the wilderness to serve the Lord, only your flocks and your herds shall be stayed." "Our cattle also," said Moses, "shall go with us, *not a hoof shall be left behind*." So said the Puritans when being within the Church, they imagined they had the strength to sweep out "her possessions," not "a hoof shall be left behind."

So say we now of the State-free Church—to those outside, of the customs and possessions of the Church, "not a hoof shall be left behind." The strong and high-minded Puritans could not cast them out of the Church. The modern dissenters were not so strong. These cannot play with us the part of Pharoah and seize them to themselves. They cannot persuade us in our onward progress to desert them, "not a hoof shall be left behind."

W. A.

For the Churchman.

Mr. Editor,—"Although Bishop Onderdonk's reply to the address of the Laity, may show satisfactorily to most readers, that the paper offered by Mr. Duer at the late Convention was not in fact a resolution, or intended for the action of the Convention as a body, efforts seem to be making to produce the impression that that document *was* a resolution. It must either have been a resolution or a protest. The *right* of placing a protest upon the minutes of the Convention, has been shown by the usage of all public bodies, to be without warrant of authority, and that ground has been abandoned by the friends of Mr. Duer."

This position, then, being deserted as untenable, there is but one way left by which the clamor raised against the Bishop can be sustained, and that is, by maintaining that Mr. Duer did not ask to have his document placed upon the minutes of the Convention as a matter of *right*, but that he desired to have the opinions contained in it submitted to the consideration of the Convention; in other words, that the paper was brought before the body as a resolution. The whole matter seems to be narrowed down to the simple question, *Was this paper a resolution?* Inasmuch as the outcry against the Bishop has been raised because he refused to entertain a matter presented to the consideration of the house, and it is well known no matter can come before a public body except as a resolution.

That there will be difficulties in arriving at a decision in this matter is manifest. The question has resolved itself into a mere question of *fact*. There is no principle involved, the fallacy or soundness of which can be proved or detected by logical argument. The fact is disputed, and the only way to settle it is by looking at the circumstances, by sifting the testimony; and if in endeavoring to do this I trespass somewhat largely upon your columns, I must crave your indulgence.

And, first, I would ask attention to the introductory remarks of Mr. Duer himself. As was shown by the Bishop's reply, and as must be remembered by all who were present at the time, Mr. D. stated, "he did not bring the paper forward for discussion; he did not wish to excite debate." But it is replied by Mr. Duer's friends, that this does not show that the paper was not offered for the consideration of the Convention as a resolution. It is admitted that this does not follow as a necessary consequence; yet it is a *fact*, a link in the chain of facts, by which the *animus* of Mr. Duer is to be ascertained, and therefore material to be borne in mind.

Next we have the fact that Mr. Duer stated, he offered the paper "merely to be read and entered on the minutes." Now, coupling this with what has gone before, we have the following language from Mr. Duer: "that he did not bring the paper forward for discussion, he did not wish to excite debate, that he offered the paper merely to be read, and entered on the minutes." The explanation given to this language is, that "it only expresses his (Mr. D.'s) own *wish* that there should be no debate, and this fact shows he was fearful debate might arise, which could not have been the case, unless the document had been regularly before the house; moreover, if he had asked its insertion on the minutes as a right he would have said nothing about *debate*." This explanation applies only to the first part of Mr. Duer's remarks, and even then, supposing that part stood alone, is by no means satisfactory. It does not follow that if he asked the insertion of this document on the minutes as a right, he would have said nothing about *debate*. Indeed the probability is the very reverse. It would have been, to say the least, a very extraordinary step, and we may well suppose, before it was taken Mr. Duer would have given his reasons for pursuing such a course, and stated to the house, as he in fact did, that he did it to avoid debate. But when we take into consideration what was further said, that he offered it "merely to be read and entered on the minutes," we find his intention made manifest. The paper was offered, not for the decision of the house, but merely to be read and placed upon the minutes without discussion; and it was in this way that Mr. Duer's wish to avoid discussion was to be accomplished. The idea that a vote of the Convention could have been taken without discussion is absurd. These introductory remarks of Mr. Duer bear strong testimony against the position that he offered that paper to the house as a resolution.

Next, let us examine the paper itself, and see what *internal evidence* it bears of being a resolution. It runs thus:

"Whereas, the Bishop of this diocese, in the address delivered by him to this Convention, has expressed in strong terms of commendation his approbation of the course and sentiments of the religious paper, called 'The Churchman,' published in this city; and whereas the undersigned, members of the clergy and laity, now in attendance on this Convention, entertaining a sincere conviction that the doctrines maintained in the said paper, and the spirit and tone in which the same is conducted, do not entitle it to the confidence and support of Protestant Episcopalians: they do therefore most respectfully dissent from the opinion so expressed by the Bishop of the Diocese, and do hereby request that this, their declaration of dissent, be entered on the minutes of the Convention."

This document, it will be seen, consists of a preamble, a dissent, and a request, and if intended for a resolution, certainly is not drawn up in such a form as would have been expected from a gentleman at all versed in parliamentary proceedings, much less from one whose "studies, pursuits and experience have been particularly directed to the acquisition of parliamentary knowledge," as, it appears, have been those of the gentleman offering this paper. In its phraseology we find strong internal evidence that it was *not* intended for a resolution. There is nothing in its structure bearing the form of a resolution, and the only thing which its advocates can find by which to show that it *was* so intended, is the word *request*, which it is found to contain, and which, they say, converts it into a resolution. This position was sufficiently refuted in the Bishop's reply. Its utter absurdity, however, may be seen by regarding it in another light.

A resolution, if carried, it is well known is the act of the whole body. Now suppose this document had been regarded as a resolution, had been put to the Convention and carried, what would have been the result? Why the *Convention* would have resolved a certain matter, and the *Convention* would have *requested* that that resolve might be entered on their minutes. But *of whom* would this request have been made? It is not supposed that the *Convention* would request permission to do a thing, of *itself;* such a supposition is too absurd to be seriously entertained. Of whom, then, could it have requested permission? I see no visible power to which the application could have been made save the President. If this document, therefore, were intended as a resolution, and had been put and carried, the effect of the request would either have been a palpable absurdity, or would have been an admission of the very fact against which the gentlemen are so zealously contending, to wit, that the resolves of the Convention cannot go upon the minutes without the permission of some other and higher power than the Convention itself. Which of the alternatives will be preferred?

Suppose, however, Mr. Duer proceeded upon the supposition that the paper would be rejected by the Convention, where was the necessity or or even the propriety of *requesting* that the paper should be placed upon the minutes? I see resolutions, which were considered and rejected by the same Convention, spread out at full length upon the minutes, and yet no request made or considered necessary to secure their insertion. Indeed, I apprehend in parliamentary proceedings, such a thing is never done as to *request* that a matter coming before the house for its action should be entered on the minutes. It goes there as a matter of course.

In either event, whether Mr. Duer were sanguine of success, or certain of defeat, it would be entirely inconsistent with the high reputation his friends award him for *parliamentary knowledge* to suppose he looked upon that document as a formal resolution to be acted upon by the house, while the very clause which his friends have selected as showing this to have been its character, can only be rendered at all intelligible by the supposition that the paper was *not* offered as a resolution.

If, however, stronger proof of the nature of this document be wanting, it has been voluntarily furnished by Mr. Duer himself, and ninety, and nine other gentlemen who have united with him in bearing unwitting testimony to the light in which it was held by them.

In the address of the One Hundred, referring to this paper, the following language is held: "Under the circumstances the mode adopted for this purpose (the expression of dissent) seemed the most unexceptionable as *least liable to provoke exciting debate, and as avoiding any attempt to commit the Convention, or its members except so far as they might* INDIVIDUALLY *choose to become parties to the act*." Here, then, from the hands of Mr. Duer himself, and 99 of his friends, we have a key which unlocks his prefatory remarks, and reveals the real nature of the instrument. "He did not wish to excite discussion, he did not bring the paper forward for debate." The construction of Mr. Duer's friends, "that this was merely his *own wish*, and that the very fact that he indicated this *hope* (?) shows he *considered* and *believed debate might arise*," is denied by Mr. Duer himself, who says, the MODE he adopted was the *one* "*least calculated to provoke exciting debate*." The only way by which debate could have been provoked was by offering a resolution for the consideration of the house. But Mr. Duer adopted a mode to prevent debate. This MODE, then, must have been some other than that by resolution.

But not only was this MODE adopted to *prevent discussion*, but *also to avoid any attempt to commit the Convention, or its* MEMBERS, *except so far as they might* INDIVIDUALLY *choose to become parties to the act*. Now to say that a *resolution* was offered, so that the Convention or its members *might not be committed*, is to utter a piece of nonsense which Mr. Duer's *parliamentary knowledge* will not for a moment allow us to suppose he entertained. The truth is, as must be seen by this time, the paper was not intended to be a resolution, and was framed merely to express the views of those who might INDIVIDUALLY (that is by signing the paper, and not as members of the Convention voting upon a resolution) become parties to the act.

Putting aside the question, whether the Convention would have been justified in acting upon a paper containing such sentiments, even had it come before them in a proper shape, I have endeavored to bring forward the evidence in existence, showing the real character of this document—evidence, it will be seen, drawn entirely from the witnesses of the opposing party. Out of their own mouths let them be judged, and let reflecting men decide, by the words they have themselves spoken, whether they are to stand or fall.

Ω.

For the Churchman.

Kenyon College.

Mr. Editor,—Permit me, through your columns, to inquire what is the matter at Gambier. I perceive by an editorial notice in a late number of the Western Episcopalian, that "a vacancy has occurred in the Presidency of Kenyon College." Will the Editors of that paper please inform their readers, *what cause* has led to the vacancy, and *how* it has occurred? We have it on good authority that President Douglass *has not resigned* his office—and yet it appears that a vacancy has occurred in the presidency, which is now temporarily supplied by Dr. Fuller. Has the same under current of secret management and opposition—the same jesuitical wire-working system been again in operation, that formerly sent good old Bishop Chase from the hill, and in later times well nigh succeeded in sending away the present Bishop of Ohio, then President of the College, and which did result in the removal of the former Vice President? By the indefatigable efforts of Bishop McIlvaine, the institution has just been relieved from a ruinous load of debt. Our missionaries have had to suffer, that Kenyon might be saved, for doubtless one cause of the low state of the missionary funds was the earnest appeal of the Bishop of Ohio to rescue the College at Gambier. And now shall all confidence in the remaining friends of the institution be destroyed by the same disgraceful management which has hitherto retarded its prosperity? On a fly leaf of the Catalogue just received, we have the following very respectful language:—"A vacancy having occurred in the Presidency of the College, since the Catalogue was printed, *the name of D. B. Douglass is to be erased*, where it appears."

Is it that Mr. Douglass is too sound a Churchman for the region of Gambier, and must therefore at every hazard be proscribed? Will the Western Episcopalian give us some light upon this subject, and oblige

A Friend of the College.

For the Churchman.

The Peace of the Church.

Mr. Editor,—I have not for months, if I have for years, seen a piece in the columns of the Churchman more entirely accordant with my views, than the article in your number of the 20th of April on the Peace of the Church. Permit me, from the profound retirement of my far distant rural retreat to add a word to the same effect.

1. Churchmen ought surely to be at peace, since they are members of the only really comprehensive Church. We profess to understand the difference between a condensed, and an over nicely expressed symbol of faith—between matters of faith essential to salvation, and matters of opinion variant as the minds and whims of men. But that is but a poor understanding of these distinctions which fails to apply them to practice.

2. We are *really* and *substantially* far more nearly agreed than any class of Christians around us, since, by universal consent of all Churchmen, our differences do not threaten disruption, whilst many of theirs do. Those who magnify differences amongst us, therefore, do incalculable injury to the Church, by making that appear to be true which really is far from being so, that we are as near a split as any, the most convulsed ecclesiastical community around us.

3. With a very few exceptions, the course of events has for some time tended to harmonize the opinions of Churchmen, where before they were somewhat dissonant. In proof of this I would place side by side the body of Clergy in Connecticut and Virginia twenty years ago, and the same admirable class of men now. It is worthy of inquiry on the part of those who differ from the former class now, by what they claim to be a sounder type of Churchmanship, whether they do not in fact differ from their former selves and their former brethren and fathers in the Church?

4. As far as the intellect is concerned it is very desirable that those who from the distractions without enter the Episcopal Church, should do so from a very careful investigation of its claims. But, as far as the heart is concerned it is not less desirable surely that they should enter it for the sake of peace and brotherly love. Oh! how solemn the responsibility of those whose contentions repel such! The yearnings of how many pious praying hearts are directed towards our Church as the last refuge of order, harmony and peace, in the midst of a world of sectarian misrule, strife, and bitterness! But until such can say, see how these Churchmen love one another, they will hardly say, because of the house of our God and the peace of Jerusalem, we have wished you prosperity.

5. It is only thus that God will be with us of a truth and that to bless us. The Holy Spirit is aptly compared to a dove—easily startled and driven away by the least motion or note which betokens strife and contention.

Thus far I doubt not there is almost a perfect consent between the writer and the reader. God grant there may also be in the approval and practice of means to this end.

1. Let us contend earnestly, *only* for the faith once delivered to the saints, not for various expositions of that faith, or shades of opinion concerning it.

2. Let us pass over silently all minor points in which we differ, and dwell much upon points in which we are agreed.

3. Let us scrupulously and prayerfully avoid imputing to each other motives which would be indignantly repelled, and inferences which are really cordially abhorred.

4. Let us hold every man's office, person and character sacred, and never write a line, which, the circumstances being reversed, we should not willingly have had written about us.

5. Let us prayerfully and conscientiously avoid those persons whose language we have found apt to stimulate us to extreme opinions and rash expressions, and those places of resort where the sharp points of our own extreme opinions are whetted into greater sharpness, and the rough edges of our characters are made still rougher.

6. And let us do all these things, not perchance, or by the by, but deliberately, resolutely, prayerfully, turning utterly away from the causes and the expressions which have kindled discord, instead of tending to peace.

Rusticus et Pastor.

The Churchman.

New-York: Saturday, May 18, 1844.

The Rev. Mr. Gresley, author of Bernard Leslie, has lately published a work entitled "Anglo-Catholicism," an extract from which on our first page will be found worthy of attention.

Theopneusty, *or the Plenary Inspiration of the Holy Scriptures. By* S. R. L. Gaussen, *Prof. of Theology in Geneva, Switzerland.* Translated by Edward Norris Kirk. Second Ameican from the Second French edition, enlarged and improved by the Author. New York: John S. Taylor & Co., Brick Church Chapel, 145 Nassau street. 1844.

The Wrongs of Women. By Charlotte Elizabeth. New York: Published by John S. Taylor & Co., at the New York Sunday School and Juvenile Book Depository, Brick Church Chapel, No. 145 Nassau street. 1844.

The Church in the Wilderness, *and other Fragments from the Study of a Pastor.* By Gardiner Spring, Pastor of the Brick Presbyterian Church in the city of New York. New York: Published by John S. Taylor & Co.

Emanuel on the Cross and in the Garden. By Rev. R. P. Buddicom, *late Fellow of Queen's College, Cambridge.* New York: Published by John S. Taylor & Co.

The World's Religion, *as contrasted with Genuine Christianity.* By Lady Colquhoun, Daughter of the Hon. Sir John Sinclair. New York: Published by John S. Taylor & Co.

Ridley, Latimer, Cranmer, *and other English Martyrs.* By Charlotte Elizabeth. *Selected from "English Martyrology," for the use of Sabbath Schools.* New York: Published by John S. Taylor & Co.

Danger and Duty; *or a few words on Popery, Puseyism, and the present state of the times, in connection with Truth, Righteousness and Peace.* By the Rev. Richard Marks, *Vicar of Great Missenden Bucks. First American from the Ninth London edition.* New York: Published by John S. Taylor & Co.

We give the above titles as some acknowledgment of the civility of one of our most extensive Publishers in sending us copies of the works. Mr. Taylor, however, publishes for a class of purchasers with whom, in religious matters, we have few points of agreement: and hence, while we appreciate his enterprise as a publisher, it is seldom that we can say much in favor of his books. The treatise of Gaussen is a work of much ability in its way, but its way is not that of the Church. The Wrongs of Women is a novel designed to illustrate the "crying sin of England" in the oppression of the manufacturing classes,—a theme which gives scope for a less injurious exercise of Charlotte Elizabeth's powers than her Selections from "English Martyrology." The Church in the Wilderness is a work of religious sentiment, evidencing the hand of a master and calculated, we should think, to find great favor with those whose religious habits are formed on the principles which it assumes; principles, however, which we regard as radically defective and erroneous. The Sermons of Mr. Buddicom are among the best of the modern "Evangelical" school, giving a fervent and earnest exhibition of some parts of our Lord's atonement, though to the depression of others. The work of Lady Colquhoun is marked by earnest devotional feelings, which, though not always guided and expressed as we could wish, are free from the rancor which mingles with the same feelings on the pages of Charlotte Elizabeth. The last book, "Danger and Duty," is one which we are very sorry Mr. Taylor would consent to publish. It is the production of an ignorant enthusiast, and can serve no other purpose than to fan the spirit of religious bigotry and intolerance. But having consented to reprint *such* a book, it was quite natural for the publisher to select for an Appendix to the American edition the lètter of "*the honorable William Jay*" to the Rev. Mr. Harris of White Plains.

The Christian Instructed in the ways of the Gospel and the Church: *A Series of Discourses delivered in St. James's Church, Goshen, N. Y., during* 1840—42. *By Rev.* J. A. Spencer, A. M., *late Rector.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton. 148 Chestnut street.

The author of this volume is a young clergyman who has been compelled by ill health and loss of voice to abstain from preaching, and the sermons were written in the ordinary course of parochial duty, and during two of the first years of his ministry. Sermons published under such circumstances, should be received kindly and with many favorable allowances. To those who so receive them, the present sermons may be a means of edification and growth in grace. Their subjects are well chosen with a view to parochical instruction, and they set forth many important truths in a plain, practical, and moving style. An introduction is prefixed explanatory of the constitution of the Church, of the advantages of her Liturgy, and of her various fasts and festivals, and many valuable extracts from the works of Hooker, Barrow, Taylor, Pearson and other eminent divines are appended to the sermons in the shape of notes. We cheerfully commend the volume to our readers, and wish it an extended circulation; the more so as the sale of it may be a means of aiding a worthy clergyman who is at present unable to look to the proper duties of his profession for temporal support.

The Mysteries Opened; *or Scripture Views of Preaching and the Sacraments, as distinguished from certain theories concerning Baptismal Regeneration and the Real Presence. By the Rev.* John S. Stone, D.D., *Rector of Christ Church, Brooklyn.* New York: Harper & Brothers, 82 Cliff street.

Dr. Stone seems to have derived all his notions of the Catholic doctrine of the Sacraments from the writings of Dr. Pusey and Mr. Newman, and like most other mere Protestants who have read the works of these eminent men without suitable preparation of mind, his views of the doctrines which he assails are extremely defective and confused. In truth he has yet to learn the "theories" which he thinks he has refuted. The writer who asserts that the doctrine of original righteousness being a supernatural gift is a figment, a thing absurd and impossible, and who thence argues against the Catholic interpretation of John iii. 5, and parallel texts, and who confidently pronounces it to be unreasonable that the substance of our Lord's Body and Blood should be received into our bodies and souls, will yet pardon, we trust, the suggestion that there may be depths in these sacred themes which are beyond the reach of his plummet. We have been often amazed, and seldom more so than in reading Dr. Stone's book, that the very ease with which certain writers think they refute Catholic doctrines, and the mass of absurdities which they find in them never awaken in their minds a suspicion that possibly they do not yet understand them. Surely such a suspicion would be quite as reasonable and a little more modest than to write in repugnance* to the Prayer-book, and to get rid of the teaching of the Homilies by saying that "the minds of the Reformers had become imbued with the *language* * * * of an earlier and an impure age, even though they rejected the *meaning* of that language."*—(Note, p. 289.)

The Early Christian Fathers: *or Memorials of Nine distinguished teachers of the Christian faith during the first three centuries, including their testimony to the Three-fold Ministry of the Church. By the Rev.* Wm. M. Carmichael, D.D., *Rector of St. Thomas Hall, Flushing, L. J.* New York: Alexander V. Blake, 77 Fulton street. 1844.

The author of this work states in the preface that he has long thought that "if a short and faithful biography were given of some of the most distinguished fathers of the Primitive Church, in order to make us acquainted with their character and worth, succeeded by those extracts which are generally quoted from their writings, in reference to the sacred orders of the ministry, their testimony would be much better understood and appreciated than it oftentimes is." On this plan the work has been written. A concise sketch of the life of each of the witnesses is first given; then follow extracts from their writings in reference to the ministry; and then the remarks of the author elucidating the value and bearing of the testimony. The design is extremely happy; the materials are selected from the best sources, and the author's arrangement and application of them are such as to carry out his plan with great success. The work is calculated to be highly useful, and deserves a place in our parish and family libraries.

The Catholic Church *in England and America. Three Lectures:* 1. *The Church in England and America Apostolic and Catholic.* 2. *The Causes of the English Reformation.* 3. *Its Character and Results. By* John D. Ogilby, *St. Mark's Church-in-the-Bowery Professor of Ecclesiastical History in the Gen. Theol. Sem. of the Prot. Epis. Church.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut street.

These Lectures were delivered in this city in the course of the last winter to large audiences, by whom they were extremely well received. The author states his views with equal candor and clearness, and gives in a short compass the results of very extensive investigation and learning. The publication of the lectures will do great good, not only by extensively diffusing sound views of the Church, but in particular by disabusing the minds of many of there being a tendency to Romanism on the part of those who advocate Catholic doctrine and worship. The publishers deserve credit for the pains which they have bestowed on the volume, which is brought out in very handsome style.

The Blind Girl *and other Poems. By* Frances Jane Crosby, *a pupil at the New York Institution for the Blind.* New York: Wiley & Putnam, 161 Broadway. 1844.

As the effusions of one who, from early infancy, has been deprived of sight, and as illustrating the advantages derived from the excellent system of instruction in the New York Institution for the Blind, these poems are remarkable. In reading them we have been much struck by the cheerful and grateful tone of feeling which pervades them, evincing a keen consciousness of the delight of knowledge as contrasted with a former state of desolation, and an anxious desire that the same blessing should be extended to others afflicted by the like deprivation. The poems are highly creditable to the authoress, and we hope that both herself and the excellent managers of the noble Institution whose praises she sings, will have reason to be gratified by the favorable reception which they cannot fail to meet with from the public.

The Position of the Church: *in a letter to the author of "The Position of the Evangelical Party in the Episcopal Church." (Purporting to come) from one no longer in a false position.* "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers."—Philadelphia: George & Wayne, 26 South Fifth street. 1844.

This letter is a master piece in its way. Under the character of a quondam Low Churchman, reclaimed to sounder views by a perusal of Mr. Barnes's letter on "The position of the Evangelical party," &c., the author thus acknowledges his obligations to Mr. Barnes:

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* The enemies of the Church, as well as her friends, mistake themselves when they think that "Apostolic Succession" is the only point which one has to assault or the other to protect, and that the battle is to be fought and won or lost upon this. So it is with heresy; it has a single point of progress, a single allurement, no more. So it is not with the Church. Ask those who came into the Church what brought you? and you will find many different, and in some cases very unimportant things have been the entering wedge, and all the rest followed. And therefore the main virtue in us is *consistency*—the upholding and guarding each angle and corner of the fortress upon which we are placed with just the same honor as the main citadel in which *we think* the strength of the Church to be. We, as soldiers upon Zion, have no business to think at all in this way, but to do our duty.

† The Nestorians have the old Chaldee liturgy, and know nothing about its meaning. So with the Abyssinians, "that which they seem to have they have not." The gradual decay of the Latin as a common language, is a curious matter taken in connexion with Romanism as a sect. The Service was well understood in the time of Charlemagne by all Europeans; from that time Popery became stronger and stronger. Have they now any liturgy, in the proper sense of the word, more than the Abyssinians?

* For instance: Dr. Stone says, p. 299, towards the end of a chapter entitled "The Nature of the Lord's Supper;" "On this subject the Bible teaches no more than this, that, in order to salvation, Christ, as our Divine and atoning Saviour, must be *believed in, trusted, loved*, and *obediently followed;* and that in the Sacrament of His Supper, we feast, *in common* with the whole *fellowship* of believers, on the *constituted symbols* which represent His death and passion, as endured in order to procure the pardon of our sins, and to render forgiveness possible to our fellow creatures." And again: pp. 304, 305, "By this process *error* was at length bred; the legislation of the Church transubstantiated the *figurative* into the *literal;* and the notion that the real flesh and blood of Christ are verily given and received in the Lord's Supper took possession of the Church herself, and for ages ruled both the faith and the language of her millions. So deeply did the poison of this error infect the theology and modes of thought and speech of the Christians of the middle ages, that it influenced the phraseology of those Reformers of the 16th century, who were willing to go to the stake for discarding the very error which that phraseology had been accustomed to enrich." The italics, in both quotations, are the author's.

Now compare this statement of the Holy Eucharist being a mere feast or symbol, and of the reception of the Body and Blood of Christ being a poisonous error, with the Church Catechism, in which, in answer to the question, "What is the inward part or thing signified" in this Sacrament, every child is taught to say, "The Body and Blood of Christ, which are spiritually [the English Prayer-book says, "verily and indeed"] taken and received by the faithful in the Lord's Supper."

"I consider, sir, that you deserve a place among the revivers of Church principles. Your essay is worthy of a rank among the Oxford tracts, and its author is to be classed with those whom Providence has raised up in these latter days, as witnesses of God's everlasting truth.

"As I am no longer in the false position which subjected me to this ill-natured reproach, I do not complain of the want of courtesy with which you treated my attempted friendship. I did feel at first somewhat moved that you should have made this ungracious return for the violence I had done to my own principles, which I sacrificed upon the altar of imagined love. As I remembered my frequent descents from the high station, wherein my Church had placed me, to meet you on your platforms: as I thought how often I had stretched "the bond of perfectness," to take you to my heart as a brother; as our social meetings, mutual converse, and stolen interviews, enjoyed at the expense of frowning friends and kindred, flashed across my mind: when I saw your arm raised against me, I felt, as the great Roman felt, more hurt by the hand which held it than by the dagger which gave me this cruel blow, and the same bitter thoughts crowded upon me with those reproachful words, 'Et tu Brute!'"

We have been informed that during the late anniversary meetings of the Amalgamation Societies in this city, not one clergyman of our Church has been seen on the platform; not one united in the anniversary celebration even of the American Bible Society. So far as this change has been owing to Mr. Barnes's influence, the voice from Princeton was either too late or too feeble to neutralize it.

We annex one more extract from "one no longer in a false position," and recommend our readers to procure the pamphlet:

"You state first a general position respecting 'forms' of all kinds, and then you give, rather unfairly, as an equivalent, a particular assertion respecting 'the Episcopal mode of worship.' All that concerned me, however, was to satisfy my mind *first*, that it was possible to connect *evangelical religion* with 'forms,' and *secondly*, that 'the Episcopal mode of worship' did accomplish this object, or that its *forms*, as they were, did truly embody the spirit of the Gospel. Unless I could arrive at such a conclusion, I was persuaded that neither the Position of the Church, nor the Position of the Evangelical Party therein, were resting-places for my soul. I could not, for a moment, suppose that you were so extreme in self-blinded bigotry, so utterly reckless of that commandment of God, which says, 'Thou shalt not bear false witness,' as to imply, when you designated ours a 'Religion of Forms,' that it sought to connect with these outward forms, no inward principle of vital godliness. You did not surely mean to say that our forms were gone through as unmeaning mummeries, and that their heartless, soulless use composed our religion. I rather supposed you gave us credit for our good intention, while you pitied the vanity of our endeavor. Perhaps, in your more tender moments, you even shed sympathizing tears over the poor misguided formalists who were seeking to connect with their 'cold, dead, dull' forms, the living 'evangelical spirit!' Now, sir, giving you credit for such an understanding, I would ask you how, as an intelligent and honest man, you can appear before an enlightened community, and say that 'Episcopalians' are distinguished from Presbyterians, or from any of 'the other denominations,' (except the ones I have mentioned,) as holding to 'the Religion of Forms.' We have some forms which you have not, and you have some forms which, I am happy to say, we have not. Your prayers, *after they are made*, are just as much 'forms' as ours. It was my lot for three long years to listen to them, though *I have never left the connection in which I was trained*. And oh! how fondly did the trying lessons of those years teach me to love my 'forms!' I concluded, as the result of this experiment, that of all 'dead, dull, formal things,' the superlatives were *extempore* 'forms' of prayer! I know not, indeed, what you mean when you call ours 'a Church prescribing pomp and splendor in public worship,' and when you speak of 'the imposing ceremonials of such a *religion*.' If you refer to the appearance of our churches, I think there is as much attempted 'pomp' among 'the other denominations,' not excepting even 'the Methodists.' Do you refer to our vestments? They have been partly adopted by other denominations. And it is one of the sins charged upon 'the High Church party,' that they wish to lay aside the gown and use only the surplice. And that, surely, is a very meek specimen of pomp and splendor! The same may be said of our Bishop's robes. I have seen many a fashionable coat displayed 'in public worship' by the ministers of 'other denominations,' which seemed much more akin to 'pomp' of an inferior kind—even 'the pomps and vanities of this wicked world.' You admit, (p. 23,) that our Saviour, who 'originated the evangelical system,' appointed 'rites,' though as few as possible, and 'the most simple that can be conceived.' 'He designated,' you say, 'but two, as permanent rites in the Church, nor did he appoint any other that can with any propriety be designated as "sacraments," *even if these should be*.' Your reservation, which is worthy of emphasis, is significant. It does not, however, fully declare that you are prepared to give up these 'forms.' Nor are you unjust enough to say that we have added to the appointed rites. Our sin consists in having the 'baptismal font of massive *gold*, silver, or marble;' instead of 'the water taken from the running stream'—Why did you not add in a '*wash-bowl*? Our crime is the having 'a splendid communion service,' instead of 'the plainest cup and platter,' borrowed, why did you not say, often from the dinner-table?? I have seen the Lord's table decorated with decanters and tumblers, or even with a black bottle! This certainly does not tend to make religion a very 'imposing ceremonial.' I only wish 'the Episcopal Church' could always plead more guilty to your *formal* charge in these things.

"The above considerations sufficed to satisfy my mind that the true question, however you have obscured it, was not whether it was possible to connect 'Forms with Evangelical Religion,' but whether this sacred connection could be made with FORMS OF A CERTAIN KIND. In other words, whether the free 'Evangelical Spirit' must not be crushed under '*imposing*' and *prescribed forms*.

"With this question in my mind, I asked myself, what is EVANGELICAL RELIGION? The answer seemed plain. It is the religion which is revealed to us in the Gospel of Jesus Christ. All our ideas of this religion are founded upon the revelation of God, as set forth in His inspired word. Where then did Mr. Barnes get the idea that the religion, which is here taught us, could not be connected with solemn and prescribed forms? Indeed, I cannot tell! I find nothing, in the most careful examination of the word of God, to countenance such an idea. Every thing is against it. Mr. Barnes himself gives me this information. 'The Jewish religion, (p. 22,) in the time of the Saviour, was *a Religion of Forms*.' Was it ever different? And who was the author of 'the Jewish Religion?' Surely Mr. Barnes is not a Manichee. He does not hold to the existence of a *good* and an *evil* principle; the latter being, as the followers of Manes thought, the origin of the Jewish system, while the Gospel came from the former! Nay, the Apostle tells us that, (Gal. iii. 24,) 'the law was our school-master to bring us unto Christ,' and that it 'was the shadow of good things to come.' Now a spirit has no shadow: 'the shadow of good things to come' must have been cast forward by the 'forms.' I wish, sir, you had given me the proofs that 'the evangelical party' among the Jews, 'Zacharias and Simeon, Anna, Elizabeth, and Mary,' were not the proper fruits of this 'Religion of Forms.' It seems to me that there is much stronger evidence that these were the proper growth of this 'vineyard of the Lord of Hosts,' than 'the wild grapes,' which grew indeed with greater profusion. We know fully the fearful wickedness of the Jews, but do we know with equal certainty the full number of God's faithful servants? When the prophet thought that he stood alone among his apostate people, what saith the answer of God unto him? 'I have reserved to myself seven thousand men, who have not bowed the knees to the image of Baal.' Remember, the New Testament was not written to celebrate Jewish piety.

"But," you say, 'the Saviour originated this Evangelical system—pronounced his Gospel to be free, and never meant that its freedom should be cramped by the religion of Forms.' But how do you prove this? Strangely enough! By the fact, that 'the rites which He appointed for His religion' were 'as few as possible,' and the designation of *two* 'as sacraments!' Was not this *permanently connecting Evangelical Religion*, as our Saviour originated it, with FORMS? You cannot deny that these sacraments must, from their nature, be *prescribed Forms*, and, however low may be your views of their efficacy, you cannot separate them from Evangelical Religion, unless you separate that from the teachings of Christ. From your own showing, your 'Position' *is not supported by the word of God*. The only system which is therein developed in all its particulars, is pre-eminently a *Religion of Forms*, and all that is enjoined in the Christian system, is in favor of Prescribed Forms. And what right have you to form an idea of Evangelical Religion distinct from the definitions of Divine Revelation? This, pardon me for thinking, is your error and that of all who follow in your track. You form an abstract idea of Religion, to suit your notions of freedom and spirituality, unshackled by the uncomfortable and inconvenient restriction of *Forms*, and when Scripture fails your reason helps you out. Experience has proved, that it has always been but a short step from your *anti-formal* spirituality into the wider freedom of Rationalism! Spirituality is no more secured by giving up *Forms*, than freedom is, by abandoning *Laws*!"

The Catholic Herald proved the Churchman egregiously at fault, in averring that in five specified particulars, the creed of Pius contained matter to which the Decrees of the Council furnished nothing equivalent. But of this the Editor gave his readers no intimation. Neither correction of his error nor answer to the Herald, has ever appeared in that print.—*Episcopal Protestant.*

Any thing short of an insinuation of dishonesty we should at the present time leave unnoticed; but as the above does contain such an insinuation, we reply to it by denying the truth of the statement on which it is founded. In other words, we are convinced that the article referred to, as it stands pp. 49, 50, of "The full and true statement," &c., is not justly liable to the exceptions which different Romish papers have taken to it. We said in the article itself that the differences which we pointed out would "be denied only by a Papist;" thus implying that the Papist would deny them; and whenever any Churchman will endorse the exceptions of the Papist and make them his own, it will be time enough for us to state the reasons which convince us that they are groundless. Till then we shall pass them by as we do many other petty cavils by which Romanists are perpetually seeking to magnify themselves and sow dissensions among us.

SHOCKING IRREVERENCE.—At the late meeting in New York of a voluntary Society, composed *in whole* of those who dissent from the Church, and called "Home Missionary Society," the following resolution was offered by a member, universally applauded, and unanimously passed.

Professor Stowe, of Cincinnati, then came forward and offered the following, first reading the portion of Scripture referred to in the resolution:

Resolved, That the Valley of the Mississippi is a part of the Territory *between the river and the ends of the earth*, (Psa. 72, 8; Zech. 9, 10,) which belongs to Jesus Christ, by express grant from Almighty God, and that Jesus Christ must have it.

The gentleman's remarks called forth a good deal of applause, and caused no little mirth on the part of the divines themselves. He said he hardly knew where the west was—he saw swarms of people, and they were going west. Follow them, and they were going west; and follow them still further, and they were going west. He knew it was somewhere beyond the river and the ends of the earth, and that was all he did know, except that it belonged to Christ, and that he would have it.

Owing to the editor's absence from the city on the day on which the paper of last week was made up, some omissions occurred which it was his intention to supply. The chief was the publication of the letter "To the Scholars of Trinity School, New-York," without an introductory line stating that the letter had been furnished by the Rev. Mr. Morris at the editor's request. To the same cause our friend "Coluim" must refer the destruction of his "Phalanx" and the substitution of some barbarian in its place.

To Correspondents.

We should have acknowledged in our last two poetical effusions on the decease of ARTHUR CAREY; we mean "*L*" and "L....." We trust that the motives will be appreciated which induce us to withhold them.

"W. A." in our next. "Proclus" is declined.

Captain Grover has received Dr. Wolff's journal up to the 6th of February. He left Tabriz on the 20th of January, and after a perilous and painful journey, reached Teheran in perfect health on the 4th of February. Fifty-six miles from Teheran he was obliged to write to Colonel Sheil, petitioning that five horses might be sent to his assistance. Colonel Sheil instantly sent the required horses, and wrote in the kindest terms, inviting the Doctor to take up his quarters at the British Embassy, and promising every assistance. The Doctor says:

"He (Colonel Sheil) has also detained in his house Meshede Rajab, who was three years servant to Colonel Stoddart, and by whom he (Meshede Rajab) was sent to Cabul. He had been imprisoned at Bokhara. I have taken him into my service, and he is to accompany me to Bokhara in about ten days' time.

Dr. Wolff says Colonel Stoddart's servant told him "that people had been frequently detained for five years in prison at Bokhara, and believed by all the inhabitants to have been killed, and then suddenly made their appearance again."—*Eng. Churchman.*

TRINITY COLLEGE, PERTHSHIRE.—We understand that the plans of this college are now ready, and that contractors have been invited to come forward to undertake the work. The architect, Mr. Henderson, has been singularly happy in his design, which has been submitted to, and received the marked approval of the highest authorities in England. When carried into execution, Trinity College will add greatly to his already high and well-earned reputation, and will, at the same time, form one of the leading architectural beauties of the country.—*Scottish Episcopal Times.*

THE MILLENNIUM.—Much confusion was occasioned at a crowded meeting held on Monday night at the Public rooms, Broadmead, Bristol, where a "lecturer" named Winter had the presumption to tell his auditory that the Second Coming of Christ would take place on the following day! In consequence of his frantic gestures and some noise in the room, nearly the whole assembly jumped upon the forms, some crying "Oh the end is come!" while many rushing from the place in great consternation, were in danger of being crushed to *their* end in the doorway. The scene of confusion baffles description, and it was solely owing to the exertions of a few who remained composed that no serious accident happened.—*Hereford Journal.*

THE SPOTTISWOODE SOCIETY, as we are in the North, may as well have here what it deserves—a word or two of commendation from us. We have already received the names of several subscribers to it, and shall be glad to receive others as early as possible. To be in possession of the solid, valuable, and scarce works which the society propose for publication cannot be otherwise than desirable to all who can afford a pound a year. The Council intend to give the subscribers three goodly volumes for their sovereign in the course of this year, and if the number of their subscribers will warrant their doing so, they will give for the pound four valuable volumes.—*Church Intel.*

THE REV. ARTHUR A. REES.—On Sunday evening, Mr. Rees, formerly curate of Sunderland, whose ejection from the Establishment we have before noticed in the Herald, preached in Bethel (Independent) Chapel. The building was crowded in every part before the hour of commencing Divine worship, and a great number of persons went away from the doors unable to obtain admittance. A hymn was first sung, and then the Rev. gentleman read a chapter and engaged in extemporaneous prayer—a second hymn was sung, and Mr. Rees delivered a practical discourse from Romans i. 11.—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." He prefaced his sermon by the following observations:—

"Dear friends, the reasons why I stand in this pulpit, rather than a pulpit of the Establishment, are already before the public, and any one desirous of information may easily get it. There is no more about it—I shall forget it—it is past—and become a simple minister of God, knowing nothing but Jesus Christ and Him crucified; in outward circumstances different from what I was when last in this place, but inwardly the same man, preaching the same truths which the Holy Ghost sent down from heaven; outwardly disunited from those with whom I was formerly connected, but inwardly united to all, of whatever rank, sex, or age, who are one with Jesus Christ, and love him in sincerity and truth. I belong to no party except the party of the Lord Jesus, those who compose the bundle of life, the chosen of God unto everlasting salvation. We have one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all and in you all. I repeat, henceforth I shall forget the past, and become a simple minister of God, preaching any where and every where, knowing nothing but Jesus Christ and Him crucified. This much I have thought it right to say, by way of introduction, that you may know my mind on entering Sunderland again."

The sermon occupied an hour in its delivery, and was listened to with the deepest attention. On Wednesday evening, Mr. Rees again preached in the same chapel from the 32d Psalm. The audience was overflowing.—*Sunderland Herald.*

THE ENGLISH REVIEW: *or, Quarterly Journal of Ecclesiastical Literature.* No. 1. London: Rivingtons.

If any one expected this first number to be accompanied with a full and explicit definition of faith in all matters of present debate, he will certainly be disappointed. The aim of the editor and his friends has manifestly been—and we think wisely—to avoid those subjects which would bring them into collision with persons in the main agreeing with themselves. But to proceed to particulars, and it is really too early to generalize:—the first article is an historical *resumé* of the circumstances attending the suppression of the Knights-Templars at the beginning of the fourteenth century, and very ably is it written. In the "Quarterly," or the "Edinburgh," we should not scruple to call it a brilliant article; the fault is, that the writer set out with trying to be brilliant—in the Macaulay style. And while we acknowledge that he has succeeded, we must also add that it is rather at the expense of more solid qualifications. We miss the grave tone of the Christian moralist. The article that will unite all suffrages in its favor, is that which proposes an increase in our domestic Episcopate. It displays great learning, and is urged with considerable cogency and variety of argument. Moreover, there is a boldness of tone about it, which proves the writer to have done, what few, we believe, have yet done—realized in some degree the extent of the Church's wants. The Episcopate, he quietly calls the "one all-containing principle of spiritual life;" and he is prepared to develop some, at least, of those contents, as for instance, an order of "Sisters of Mercy," or "Charity."

The "Agamemnon of Æschylus," we apprehend, is by the same deep and learned author who lately interpreted for us the obscure wisdom of Plato: the style, however, is much subdued. The remaining articles contain nothing very noticeable. That on "German Writers on the English Church" seems the best to our taste. In the notices of books *much* improvement might take place. About thirty pages at the end are occupied with "Intelligence" of Foreign Churches and Missions. Of this department we would suggest to the editor that his news is likely to be rather stale at the end of the quarter. Upon the whole, we repeat, we are not anxious to pronounce an hasty verdict. The editor, in this number, reiterates the pledge of the prospectus, that his wish is to see "the whole system of the English Church (even in mere external matters) fully carried into effect." If all his coadjutors concur in this wish, we should augur from the present number that there is learning and ability enough among them to secure the Review a high place in our periodical literature, and a sufficient number of subscribers; and on these terms we are prepared to bid it welcome.—*English Churchman.*

For the Churchman.

Confirmation on board the Floating Church of our Saviour for Seamen.

The life of the sailor is spent so little on shore that the congregation of this Church must always be a changing one. The regular services every Sunday are therefore attended by a different assemblage. So sensible has our respected Diocesan been of this fact, that he has expressed his readiness to administer the holy rite of Confirmation as often as circumstances may require, and at any time when he might be otherwise disengaged, to even *one subject;* that the sailor, when on shore seeking the privileges of the Church, may not be deprived of them.

An instance of this kind occurred the last Sunday. One of the crew of a ship bound on a foreign voyage, to sail in 24 hours, was desirous to be confirmed before leaving shore. As his anxiety for this rite seemed to the officiating minister unusual, and his preparation for it, on examination, most satisfactory, a message was sent to the Rt. Rev. Bishop Brownell, now in this city for the benefit of medical treatment, to ask if he would officiate in this interesting case for Bishop Onderdonk, at present absent on his summer visitation.

The Bishop kindly complied. The holy rite of Confirmation was accordingly administered by him on board the Floating Church of our Saviour for Seamen on Sunday afternoon last, May 12th. Though the wind was very high, and the motion of the Church unusual, so that several ladies and one or two gentlemen were obliged to retire, yet the scene was most solemn and impressive, as this son of the ocean knelt at the altar, and ratified before God, and angels, and men, the baptismal covenant. He is now far on the deep, rejoicing in the privilege with which he has been favored, and prepared to take a noble stand in support of his Master's cause.

New York, May 13, 1844. C.

Bishop McIlvaine has recently completed a visitation of the southern part of his Diocese, having visited twelve parishes [including four in Cincinnati] in all which he confirmed **105** persons.—*Banner of the Cross.*

☞ A YOUNG MAN, a Candidate for Orders, left the residence of a friend in Duchess county, in February last, for the avowed purpose of travelling on foot to Canada. No intelligence has since been received of him, and it is feared that he may be afflicted with aberration of mind. He is of small stature, and was dressed in black with a dark colored surtout, and sometimes exercises himself in writing poetry. Any information respecting a person of the above description that may be communicated to the office of the Churchman, will be gratefully received by his afflicted parents and friends.

The Gospel Messenger, of Utica, and the Church, of Coburg, Canada, may serve the cause of humanity by giving the above one or two insertions.

Married.

On Tuesday, May 7th, in Zion Church, Otsego County, by Rev. Amos B. Beach, Rector, SCHUYLER CRIPPEN, Esq. to Miss ANN POMEROY COOPER, both of Cooperstown.

Calendar.

May.

19. Sunday after Ascension-Day.
26. WHITSUNDAY.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29. } Ember Days.
31. }

June.

1. Ember Day.
2. TRINITY SUNDAY.
9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County.* Wednesday, 22, Little Falls, *Herkimer County.* 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County.* Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County.* Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York;* 4 P. M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County*, Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.* Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County;* 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, Esq., 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. The funds thus raised will be appropriated towards the completion of the Church edifice now in progress of erection. May 18.

BISHOP BURGESS.—KEMPER COLLEGE.—Copies of the Life of the Rt. Rev. Dr. Burgess, late Bishop of Salisbury, are for sale, at 20 John street, and at Stanford & Swords, 139 Broadway, for the benefit of Kemper College; having been generously sent to this country by the author, for this object.

Purchasers will secure a well written biography of one of the most eminent scholars and theologians of the age, and at the same time aid an important infant Institution of the Church in the west. J. D. C.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
May 18, 1844. 72 Murray street.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. May 18, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
May 18, 1844. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 8th inst., has received the following contributions:

From Navy Yard at Pensacola, per Rev C Newell, $2 75; through Benj Howard, Esq, R A in Boston, from Ladies' Circle of Industry, Bellows' Falls, Vt, $25; St Thomas's ch, Dover, N H, $12; Trinity parish, New Haven, per Rev Dr Croswell, $100; St Andrew's ch, Meriden, Ct, per Rev J T Cushing, rector, $25; through the Rt Rev the Bishop of New Jersey, from St Mary's ch, Burlington, $41 37; Quinquagesima collection, do, $100; St Mary's Hall, winter earnings of the girls, $33; Quinquagesima, Christ ch, Bordentown, $9 46; do, Trinity ch, Swedesborough, $2 13; Mrs J H Thomas, of Baltimore, Md, $10; Palm Sunday collection, Christ ch, Georgetown, D C, $33; do, Somerset parish, Md, per Rev H Stanley, $5; through C C Trowbridge, Esq, R A in Detroit, Mich, Palm Sunday collection in St Paul's ch, Detroit, half, $50; do, St Paul's, Jackson, half, $3; do, St John's Dexter, half, $3; do, St Andrew's, Ann Arbor, half, $11 28; Sunday school of the same, $3 05; do, Grace ch, Port Huron, half, $7 37; do, St Thomas's, Truago, $6 50; do, St Paul's ch, Flint, $2; do, St Luke's, Kalamazoo, $5; do, St John's, Troy, $6 50; do, Trinity ch, Monroe, $7; from Grace, Port Huron, paid Rev Sabin Hough, $5; St Peter's ch, Freehold, N J, $2 27; St John's ch, Stamford, Ct, $8 04; R P Williams, St Louis, half, $2 50. Total, $521 22.

THOMAS N. STANFORD, Treasurer,
May 15, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 8th inst, has received the following sums:

From Trinity ch, New Haven Ct, per Rev Dr Croswell, rector, $48; do, for Texas, $2—$50; St Thomas's ch, Dover, N H, $3; by the hands of Rt Rev Bishop Doane, from St Mary's ch, Burlington, N J, $41 37; do, do, Quinquagesima collection, $35; St Mary's Hall, winter earnings of the girls, $33; Bishop Doane, 1st payment for Constantinople, $25; Christ ch, Bordentown, N J, Quinquagesima collection, $9 45; Trinity ch, Swedesborough, Quinquagesima collection, $2 12—$145 94; —— ch, Brooklyn, L I, appropriated to Texas, communion collections, $1; Christ church, Georgetown, D C, Palm Sunday collection, per Rev S G Gassaway, $33; Female Sunday school, do, for education of John Francis Hoff, Africa, $20; "a friend," for the press, $5—$58; Somerset parish, Princess Anna, Md, Palm Sunday offering, $5; per C C Trowbridge, Esq, R A, Detroit, from St Paul's ch, Detroit, half, $50; Grace ch, Port Huron, half, $7 37; St Paul's ch, Jackson, half, $3; St John's ch, Dexter, half, $3; St Andrew's ch, Ann Arbor, half, $11 28—$74 65; from George Cleveland, Esq, R A, Mobile, Ala, for Constantinople, $2 70; for Mr Southgate, $10; for Africa, $9 68; foreign missions generally, $41 50—$63 88. Total, $401 47.

J. SMYTH ROGERS, Treasurer,
New York, May 15, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Rev R W Harris, White Plains, annual, $2; Albert Hanford, do, $2. Total amount, $4.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 15, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Richard Whiley, subscriber, $2; Albert Hanford, do, $1. Total amount, $3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 15, 1844.

SAILOR'S MANUAL.—Contributions received for the gratuitous distribution to Seamen:

From M V B, $1; Miss Troup, $10; a lady of St John's Chapel, $1 50; a lady, $1; A Warner, Esq, $10; Miss McLeod, $20; Mrs Sherred, $3; T L Clarke, Esq, $5; cash, 50 cts; Wm Van Hook, Esq, $5; D Embury, of Brooklyn, $6; Mrs Lydig, $6; T Brown, $1; Dr Green, $1—$2; Mrs Stewart, $5; Miss Lorillard, $20; J D Wolf, Esq, $10; Rev C W Hackley, $1; cash, $1—$2; J Ruthven, $3; Rev Smith Pyne, $5; Charles W Sanford, Esq, $6; Rev Dr Taylor, rector of Grace ch, $5; Mrs Anna Watts, $5; Henry Laight, $10; J H D, $10. Total amount, $142. T. C. BUTLER.

May 15, 1844.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The subscriber acknowledges the receipt of the following sums, being contributions to the Education Fund:

From Grace ch, New York, Rev Dr Taylor, $160; Calvary ch, Brooklyn, $4 25. Total amount, $164 25.

JAMES F. DE PEYSTER, Treasurer,
New York, May 15, 1844. 51 South-st.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of the following contributions to the funds of the Institution:

From Calvary ch, Brooklyn, by the Rev Mr Lewis, rector, $5 35; from St Mark's ch, Williamsburgh, by Rev Mr Haskins, rector, $3 25. Total, $8 60.

JOHN W. MITCHELL, Treasurer,
Per D. DANA, Jr., Agent.
New York, May 15, 1844.

NASHOTAH MISSION.—The undersigned acknowledges having received, since the 1st January, 1844, the following sums, for the benefit of the Nashotah Mission:

Through the hands of the Rev Mr French, Saybrook, Ct, $7 75; from Geo Wood, $5; from the Sunday scholars of St John's ch, Hartford, $16; R B M, $10; J Harvey, $5; Miss Hamersley, $5; John D Wolf, $5; A S J, $2; A J, $3; Miss Templeton, $5; Mrs Strong, $3; E Dickson, 25 cts; Miss McLeod, $2; David Hadden, $5; J Heard, $5; J Ridley, $1; D A C, $3; C J A, $1; J P, $1; W, $1; L P, $1; J F D P, $1; W H A, $10; E W Leight, $3; G H Swords, $1; cash, 50 cts; Mr Neil Seymour, $1; from the Missionary Society of the General Theological Seminary, $13 12½. Total amount, $116 62½.

J. H. HOBART.

New York, May 16, 1844.

A FUNERAL SERMON,

On the Death of the Rev. Arthur Carey.

Just Published—Second Edition.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church. JAMES A. SPARKS,
May 18. Churchman's Bookstore, 109 Nassau st.

VALUABLE THEOLOGICAL AND STANDARD WORKS.

PAROCHIAL SERMONS, by John Henry Newman, B. D., 2 vols	$5 00
Burnet's History of the Reformation, 4 vols	8 00
Burnet's " " " 3 vols	2 50
Palmer on the Church, 2 vols	5 00
Palmer's Church History, 1 vol	50
Works of Chillingworth, 1 vol	3 00
Barrow on the Pope's Supremacy, 1 vol	1 50
Hobart's Works, 3 vols	4 50
White's Church History	1 50
Churchman Armed	1 00
Moore's Sermons, 2 vols	3 00
Oxford Tracts, 3 vols. (calf.)	6 00
" " " (cloth)	5 00
Brownell's Family Prayer Book—from $5 to	8 00
Hewet's Illustrated Common Prayer	8 50
Quarto Bible, Oxford Edit. (Turkey morocco)	12 50
" " " (sheep)	11 50
Melvill's Sermons (new edition) 1 vol	2 50
Thiers' French Revolution, 4 vols	6 00
Carlyle's " " 2 vols	2 50
Prescott's Ferdinand and Isabella, 3 vols	7 00
Rollin's Ancient History, 4 vols	3 50

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HENRY M. ONDERDONK,
May 18—3t Publisher and Bookseller, 25 John st.

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HOLY BIBLE, with Patrick, Lowth, Whitby and Arnald's Commentary. Price 25 cents each.

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Rev. Mr. Cheever's Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan.

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Also, just published—

THE BLIND GIRL and other Poems. By Francis Jane Crosby, a pupil at the New York Institution for the Blind. One volume, with portrait. Price 75 cts.

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REPRINT OF THE JOURNALS OF THE NEW YORK CONVENTIONS.

NO. I. of the above Reprint is now ready and for sale—Price Twenty-five cents, by
HENRY M. ONDERDONK,
May 18—3t Publisher and Bookseller, 25 John st.

Just received per Hibernia,

THE ENGLISH REVIEW, or Quarterly Journal of Ecclesiastical and General Literature, No. I. for April, 1844.

CONTENTS.—The Knights' Templars—Sees of Bangor and St. Asaph—Additional Bishoprics—The Agamemnon of Æschylus—German Writers on the English Church—Lord John Russell's Translation of Francesca da Risnini—Wordsworth's Theophilus Anglicanus—The Services of the Nemesis and the Chinese War.—Notices of New Publications.—Foreign and Colonial Church Intelligence—Missions to the Heathen, &c.—Imported and for sale by
WILEY & PUTNAM,
May 18. 161 Broadway.

EVERGREEN, or Church Offerings for all Seasons. Mr. A. BRADLEY, Agent for the Evergreen is now in the city for the purpose of canvassing the same.

Specimens of the work may be seen at Messrs. Stanford & Swords, No. 139 Broadway, who will receive the names of subscribers for the work.

May 18—1t$

PROFESSOR OGILBY'S NEW WORK.

This Day Published.

CATHOLIC CHURCH IN ENGLAND AND AMERICA; Three Lectures.

1. The Church in England and America Apostolic and Catholic.
2. The Causes of the English Reformation.
3. Its Character and Results.

BY JOHN D. OGILBY, D. D.

(St. Mark's Church, Bowery,)—Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.

"*I believe One Catholic and Apostolic Church.*"
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One elegant volume, 16mo. 75 cts.

AUTHOR'S PREFACE.—The following Lectures were prepared for delivery to a popular audience in a Course of Lectures upon the distinctive principles of the Church. It was incumbent upon the writer, therefore, not to presume upon more information on the part of his hearers, than generally obtains among well-informed persons; while at the same time his narrow limits forbade his entering into detail, whether in narrative or argument. In preparing this little volume for the Press, the same reference has still been had to the wants of the general reader; the references in the notes have, therefore, been made to the most accessible, rather than the original authorities.

The Lectures were written, and are now printed, without any polemical view. A general agreement in position and principle between the hearer and speaker was originally presupposed, as the Lectures were delivered in Episcopal Churches. A similar agreement between the reader and writer is still presumed. Many points are therefore left open to the attack of adversaries, which might have been guarded, had the author been writing a polemical treatise.

The running title, "The Catholic Church in England and America," may give some occasion to fear, and others opportunity to assert, that the Author is disposed to abandon the position which the English Church and our own have been obliged to assume and maintain, of express opposition to the errors and pretensions of the Papal Communion. It is apprehended that none will cherish such fear, or venture upon such assertion, who will candidly read the Lectures. Why, then, it may be asked, use a title which may give a handle to the fault-finder? Because the avowed object of Catholicity and Apostolicity, which the Creeds ascribe to the One Church of Christ; and which must therefore pertain to every particular Church in union with that one Body.

Indeed, no man can deny that our *Church* is both "Protestant" and "Episcopal;" whatever may be alleged, truly or falsely, against individual *Churchmen*. The fact is manifest to the eyes of all men; and the most competent witnesses attest it; Rome allows that we are "Protestant," and sectarians that we are "Episcopal;" nay, each in turn casts these attributes in our teeth as a reproach. But neither Romanist nor sectarian recognizes our Apostolicity and Catholicity.—Hence the necessity of insisting upon and vindicating our claim. For, if we cannot maintain it, neither our Protestantism nor our Episcopalianism will the least avail us; since, in that case, the definition of our own creeds excludes us from the fellowship of Christ. Most important is it, then, that we should both assert and defend, especially against Rome, the true character and lawful inheritance of our Spiritual Mother; lest, through ignorance of her claim upon their love and allegiance, some of her own children be tempted to stray from her fold; and lest in the search beginning to be made by the wanderers in sectarian by-roads for the "old paths," many mistake the *name* of Catholic and Apostolic for the *substance*, and enter the wrong door of Christ's temple, through our omission to inscribe the titles "Catholic and Apostolic" over the portals of His Holy Sanctuary.

D. APPLETON & CO.,
Publishers, 200 Broadway.

D. A. & Co. have also just published,

The Christian Instructed in the Ways of the Gospel and the Church—a series of Discourses by the Rev. J. A. Spencer, A. M., of the Diocese of New York. One volume, 16mo., $1 25.

May 18—2tis.

ORGAN FOR SALE.

THE Organ now in Emmanuel Church, Brooklyn, having Open and Stopped Diapasons, Principal, Fifteenth, Dulciana, and Flute Stops, in a General Swell, Couplers from GG. to C., and a pedal for taking off the Chorus Stops. This is a very beautiful instrument for the quality of its tone; it is well adapted for a moderate sized Church, and will be sold cheap for cash, or a liberal credit will be given if required. Apply at 104 Hicks street, Brooklyn, or to William Dubois, Piano Forte Manufacturer, 315 Broadway, New York.

May 18—4t$

MISS WOOD'S JUVENILE BOARDING SCHOOL, SAYBROOK, CONN.,

HAS been in operation for the last six years—number of pupils limited to twelve. The location of the town is pleasant and healthy, lying at the mouth of Connecticut River, about 120 miles from New York, and having daily communication with that and neighboring cities.

There are two sessions during the year, of 23 weeks each, commencing on the first days of May and November.

TERMS.—For pupils under ten years, for tuition in the English branches, board, washing, beds, bedding, $50 per session; over that age $60. Music and French extra. Children of both sexes taken, and received at any time during the term at proportionate charges.

Circulars may be obtained at Stanford & Swords' bookstore, Broadway; S. B. Hutchings, 84 Rivington street, N. Y., or by addressing the Principal.

REFERENCES.—Rev. Wm. G. French, Milford, Con.; Rev. F. Stanley, Princess Anne, Md.; G. W. Berrian, Quincy, Ill.; Dr. J. S. Oatman, N. Y. City; Dr. E. Cone, Westbrook, Conn. April 27—4t$

DR. CHALMERS'S WORKS—Just Imported.—

On Natural Theology, 2 vols.
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Religious Tracts and Essays, 2 vols.
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On Church Establishments, 1 vol.
On Church Extension, 1 vol.
On Political Economy, 2 vols.
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Lectures on the Romans, 4 vols—total 25 vols.
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WILEY & PUTNAM Booksellers, Publishers and Importers, 161 Broadway.

Who have just issued the Monthly Literary News Letter for May, which can be had gratis on application. May 11

HENRY M. ONDERDONK, having removed from No. 4 to No. 25 John street, between Broadway and Nassau, would respectfully inform the members of the Episcopal Church, that he intends to continue, as heretofore, the Publication Business, and in addition thereto, to devote his attention to all other matters in his line.

Theological, school, and standard works generally for sale, and all orders for publications, both domestic and foreign, attended to, at the lowest market price. A good assortment of stationary constantly on hand, and Printing and Binding neatly executed.

May 4—3t

SCHOOL.
NEW HAVEN, CONNECTICUT.

THE Summer Term of the Misses EDWARDS'S Boarding and Day School, will commence on Monday the 6th of May. April 13—6t

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

A FAMILY occupying a pleasant and commodious house in the vicinity of St. Bartholomew's Church, would like to receive as boarders, a Clergyman and his wife, or two or three persons of similar character.—Every pains will be taken to secure to them the comforts of a home. Address B, office of the Churchman.

April 27.

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE Pew No. 97 Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate.

Apply to GEO. C. REEDE, Twentieth street, second house east of Broadway, south side.

May 4—3t$

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

SACERDOTAL ABSOLUTION.—A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,
March 2. Churchman's Bookstore, 109 Nassau st.

The Churchman.

We find the following article in the English Churchman, credited to the Tyne Mercury, a radical paper:

Church Reform.

The Church, as it now seems, not liking the prospects of a reform "from without," is commencing to reform itself from within. That this sort of reform is the most gracious, few will be inclined to deny. That it may be most happy and effectual we, at all events, are willing to hope. We are led to make use of these expressions by two very recent and very remarkable moves made by Churchmen of high consideration and high rank in the Church—the Lord Bishop of Exeter, and the Rev. Dr. Hook, the Vicar of Leeds. We shall take the Bishop first; though in doing so, we are bound to say that the act of the Vicar appears to us to be both more praiseworthy and more important than that of the prelate,—for this simple reason,—because it savors of good works as well as good advice. At a meeting at Plymouth, on Monday, the 15th ult., respecting the building of churches, at which the Bishop of Exeter presided, his lordship is reported to have used the following very remarkable language: "In their own town, (said the bishop) an *enormous injustice* was committed even by persons he saw around him—*an injustice to the poor*; and this committed in the very Church itself! Yes, (continued his lordship,) those who regarded God as the common God of all mankind, actually thrust out from the walls of their churches those who were *too poor* to pay for the accommodation! He repeated, it was a most enormous injustice, the sin of which attached to all there present. He said this *with authority*, not arrogantly, but as their Bishop, that this wrong to the poor *should be redressed*. He would not come to that place, year after year, and see the right of the poor man to be accommodated in his parish church stolen from him—for it was stolen!" His lordship, after touching upon some other matters, alluded to two chapels, thus: "As for the Proprietary chapels, he scorned them. They were built entirely for the rich—they excluded the poor. *They were not Christian congregations!* To be a 'Christian congregation,' there must be the uplifting of the hands and hearts of *all classes*. They *cheated* themselves into the idea *this* was divine service! Now, he said, they *robbed the poor* by taking pews. What right had they to pews more than the poor? Churchwardens had no right to appropriate any part of the church until *all the people* were properly accommodated. They paid for pews, and by this means *escaped a Church rate*; but this was making the poor pay, in the shape of exclusion from the church!"

Now, all this is most true; and had such notions been promulgated and acted upon by dignitaries of the Church half a century sooner, the Church might have, peradventure, escaped some of the obloquy and debility into which it has fallen, and through which it is waning towards ultimate destruction. Still we fear that the root of the evil is in the very constitution of the establishment itself, and that those very acts which made it a separate thing from the "one Catholic Church," as believed in and enjoyed by our forefathers, sowed the seeds of all this mischief. The Bishop of Exeter says, "the Church rate is a *common law* obligation upon the property of the land. The rich were bound to pay it," and so on. Now, we confess, that as to this part of the Diocesan's discourse we are sceptical; and for these reasons:

* * * * *

The Rev. Dr. Hook's move is a very noble one. He has offered to give up his immense patronage and part of his revenues as "Vicar of Leeds," upon condition that the subordinate churches, thus made independent, shall be (except the galleries) *thrown open to the poor*, and a house provided for the clergyman! We ought to tell our readers that a couple of centuries ago, Leeds was a mere rural parish, with a thin population. It is now covered with a congregated multitude, so great, that if this proposal be acted upon, ultimately about *thirty new parishes will be created*. That the sacrifice of patronage, power and emolument by Dr. Hook must be very great, needs no proof from us. The offer, we repeat, is a noble one; and if these be the "first fruits" of what is now styled "Puseyism," we, for our parts, hope to see it spread. We shall have the Russells, we fancy, in due time, bequeathing back, to the Church and the poor, all their plunder of "*Woburn Abbey*" and "*Covent Garden*," granted by "Old Harry" as a reward for their heading *German troops* to establish the "Reformation!" One mistake good Dr. Hook has made. He should have reserved the presentations IN HIS OWN HANDS. They may, for ought he knows, fill his thirty churches with teachers of the pretty doctrine of "justification by faith alone," and keeping your money in your pocket.

On the Use and Abuse of the Word Catholic.

To the Editor of "the Scottish Episcopal Times."

SIR,—"Need I say more to convince you, that this practical part of the Church of England, which claims for it *par excellence* the name of the Church Catholic, has utterly fallen away from the true idea, both of unity and catholicity of the body of Christ, and that there is no denomination of religious professors in Christendom more thoroughly Sectarian?"

Such is the concluding paragraph of the Rev. James Buchanan's Letter III. on *The Tracts for the Times*. "*Exegi monumentum*," thought I, when I read it. I have finished a monument, and achieved a triumph of which I have good cause to be proud. I have struck down the lofty pretensions of the Tract writers, by what I have advanced in this letter, and need I say more to convince you of my complete success? Catholics, Mr. Buchanan thinks they cannot be, because, assuming that the Apostolic succession is a mark of the true Church, they proceed to unchurch other denominations, or at least to charge them with the guilt of Schism; and this is "Sectarian Exclusiveness." Now, Sir, my idea of catholicity and sectarianism has hitherto been the very reverse of Mr. Buchanan's; and yet I know that his definition of these terms would be much more popular among dissenters than mine. This letter, however, suggested to me the propriety of addressing to you a few remarks on the use and abuse of the word Catholic. It is a remarkable feature of the present times, that all religious parties seem determined to appropriate to themselves the name, or at least the character, of Catholics. In popular *parlance*, men some time ago applied it exclusively to the Romanists. The religious world was usually divided into Catholics and Protestants. The first was, almost invariably, applied to the members of the Church of Rome, and under the latter term were comprehended all who did not belong to that Communion. But now a change has come over the spirit of these dreams, and all seem to vie with each other for the real claim to the character of Catholics. We are the Catholics, and you the Sectarians. So say the Romanists, so say the Puseyites, so say the Protestants, the Ultra-Protestants, Churchmen, and dissenters—all are the real Catholics. If a man calls himself a Protestant, he affirms nothing specific, but merely denies that he is a Romanist. He rather tells you what he is *not* than what he *is*, very indefinite, therefore is the word Protestant. He may be a Presbyterian, an Independent, a Methodist, Wesleyan Primitive, Independent, or otherwise a Universalist, Jumper, Destructionist, Shaker, Drinker, Mystic or Swedenborgian. No one can tell where to find him, if he gives you no other address but that of Protestant.

Again ask any man, are you a Catholic? His answer will not improbably be, in the true sense of the term, I certainly am a Catholic. But what he means by the true sense continues a mystery still greater than that involved under the term Protestant. Were ever words so familiar, yet so indefinite? Join them both together, and say you are a Protestant Catholic, or a Catholic Protestant. Still it is a mystery. No one could be at all sure of your precise meaning. You have heard of the Jewish *Cabala*. Have we not in these words what we may term Christian *Cabala?* Words, no doubt, come, in the course of time, to change their meaning. It is a degree beyond this, when, as in the case of the word Catholic, they seem to have lost all definite meaning whatever. But from what has all this ambiguity proceeded? From a tacit acknowledgment that whatever is truly Catholic is right. The Catholic Church, therefore, must be the right or true Church; and Catholic principles are synonymous with true principles. All pretend to *Catholicity*, just because all pretend to *truth*.

Is Catholicity then a fiction? I shall answer that question by asking another. Is truth a fiction? Because many pretend to catholicity who have erred from the truth who pretend to it, because some pretensions are false, are none real? No man in his senses will affirm so, so that the attempt to define catholicity, which is my present purpose, must be acknowledged to be by no means chimerical, but a thing both possible and expedient. Catholic, then, is a word of Greek derivation, and means "General or Universal." So much we gather from its etymology. It is not used by any of the inspired writers, and is, therefore, not a scriptural term. It, however, occurs in the writings of Ignatius, the contemporary and disciple of St. John, and was used, at first, in two specific senses.

1. The Christian Church was first called Catholic with the professed object of distinguishing it from the Jewish. The earliest meaning, therefore attached to it by the Fathers, was Universal as distinguished from National. The Jewish Church was confined to one nation, the Christian Church was intended to comprehend all nations, and the word employed at first to express this characteristic of universality was Catholic.

2. In the lapse of time, there arose among Christians themselves various forms of heresies and schisms. Men departed from the faith and obedience of the Church, and indulged in false doctrine, heresy, and schism. Thus, they destroyed the peace and unity of the Church Catholic, and so, instead of Catholics, were called by those too who adhered to primitive truth and order, Heretics or Schismatics. So that, as the word Catholic at first distinguished the Church from Judaism, it was next specifically applied to characterize those who had not fallen into the snares of heresy and division. In the first sense, it was synonymous with universal, in the second with true.

In the primitive times no Church would have been accounted Catholic but such as adhered to the Apostles' doctrine and fellowship, by believing their creed, and adhering to the communion of those who were their regular successors in the Christian ministry. A true faith was indispensable, true sacraments, and a ministry in the line of apostolic succession; all these were held indispensable to the character of Catholic in the earliest times; nor would any community, deficient in any one of them, have been acknowledged as part of the Church Catholic, at any period that can be specified previous to the conversion of Constantine the Great, and the establishment of Christianity as the religion of the empire. If it be asked, then, who are really the Catholics, that is to say, which of all those who may, in these days, pretend to that character, would the primitive Christians have so acknowledged, we answer with complete confidence—those, and those only, who retain the three marks already mentioned, an orthodox creed, true sacraments, and a ministry within the line of Apostolic succession; and this is my answer to the question, Who are the true Catholics? It is in this sense and no other that I profess my belief in the one Catholic and Apostolic Church.

The Church which has the true faith whole and unadulterated, the true sacraments, and an apostolically descended ministry and priesthood, is in all ages the Church Catholic, even though, in point of numbers, she should at any period happen to be greatly inferior to other religious bodies. The charter is truth and integrity, not multitude. "The whole world," says St. Jerome, speaking of the prevalence of Arianism in the fourth century, "groaned and wondered to find itself Arian." The test of Catholicity is not numbers but truth. All the world could not make Arianism Catholic, could not make it other than it was—a deadly pestilential heresy. Such was the consequence of a departure from the primitive and scriptural faith.

The history of another individual who is sometimes confounded with the arch-heretic alluded to, shows that the possession of the Apostolical Succession in the ministry (in the Episcopal sense of that expression) was also deemed necessary to the character of Catholic in the early times. Ærius (not Arius) being disappointed of a Bishopric, began to contend that there was really no essential difference between the office of a Bishop and that of a Presbyter. It may be instructive to those who may have read Mr. Buchanan's second letter to learn that for striving to propagate this new opinion, which Epiphanius imputes to his ignorance of the Scriptures, Ærius was not only branded as a heretic, but regarded as a madman. W. T. F.

From the English Churchman.

Thorwaldsen's Funeral.

COPENHAGEN, March 30.

The last solemn rites over the remains of Thorwaldsen were celebrated this day. "Never," says the *Berlin Gazette*, "has Copenhagen witnessed a solemnity in which all its citizens exhibited so much sympathy and grief, and never has the true Scandinavian spirit manifested itself among the inhabitants of all ranks and of all ages, more distinctly and more beautifully than on the present occasion. The body lay in state yesterday in the room appropriated to antique works of sculpture in the Thorwaldsen Museum. Here the ceremony commenced this morning, at eleven o'clock, with a dirge, composed by Holst and Kung, and executed by all the students of the Academy of Fine Arts. After this, the Rev. Dr. Claussen delivered a very beautiful and appropriate oration upon the extraordinary abilties and genius of the deceased. The mournful procession was headed by two of the most eminent members of the Academy of Fine Arts, followed by about eight hundred students; after them came all Thorwaldsen's countrymen—all the Icelanders now residing here—and then, almost without exception, all the artists in the city. The streets, from the church of the Holy Ghost to that of Notre Dame, where his last resting-place was prepared, were lined in the same manner by the different regiments of the garrison, and the whole distance from the Museum to the Notre Dame (about an English mile) was, according to ancient Scandivian custom, strewed with white sand intermixed with juniper leaves. At the entry of the church his Majesty the King, in deep mourning, received the corpse, and after the coffin had been placed on a catafalque which had been erected for that purpose, the *requiem* was performed, that which was written by one of Thorwaldsen's most intimate friends, the celebrated Adam Oehlenschlarger, and composed by Glaser. The Bishop of Seeland, the Right Rev. Dr. Tryde, then performed the funeral service, and delivered an oration; after which the coffin was consigned to its last abode, during which time the students, amounting to several thousands, who had not found admittance into the interior of the church and had placed themselves in the churchyard, sung a hymn, also written and composed for the occasion. Her Majesty and all the Royal Princesses occupied the Royal pew during the whole of the ceremony.

The bells of all the churches in the capital tolled from eleven till two o'clock, and when the procession came in sight, the "Dead march" from *Saul*, was performed.

As was anticipated, Thorwaldsen has left nearly all his property, which is more considerable than was supposed, to the Museum that bears his name.

A monument upon a most magnificent scale will be erected to his memory, at the public expense, for which subscription lists have already been opened, headed by his Majesty with the munificent sum of 25,000 dollars.

From the Gospel Messenger.

Facts and Figures.

Mr. Editor,—In the New York Observer of April 27th, I notice the minutes of the proceedings of a late meeting of the Presbytery of New York, and a narrative of the state of religion within its bounds, for the year ending April 17th, **1844**, with a statistical report, for the same period, comprehending the Churches, Pastors, Communicants, Baptisms, and Contributions in money for the year.

Thirteen churches are enumerated as belonging to the Presbytery. Among these are the following, viz:—

Wall street Church, New York, Rev. Dr. Phillips.
Brick Church, do, Rev. Dr. Spring.
Rutger street Church, do, Rev. Dr. Krebbs.
Duane street Church, do, Rev. Dr. Potts.
First Church, Brooklyn, Rev. W. Jacobus.
Second Church, do, Rev. Dr. Spencer.

I have been struck not a little with some of the facts supplied by this document, and venture to offer them with some few remarks to the consideration of your readers.

I. It appears then, that, these six leading and powerful churches of the New York Presbytery, with **3191** communicants, report, during the year, *nine* adults baptized, *one hundred and seventeen* infants baptized, and *ninety three* new communicants added, on examination, in them all, thus giving on an average, to each church about *one and a half* adults baptized, *nineteen* infants baptized, and *fifteen* new communicants added.

II. During the year the Presbytery has in the city of New York dissolved two churches, viz: the Laight street and the Christopher street churches, and organized one new church in Chelsea.

III. The whole thirteen churches report, exactly thirteen adults, and one hundred and ninety-four infants baptized during the year in them all; and one hundred and thirty-eight new communicants added on examination; i. e., for each church, *one* adult and *fifteen* infants baptized, and *eleven* new communicants added.

On these facts and figures I have been led to the following reflections.

1. If such be the progress of Presbyterianism in New York and Brooklyn, in the midst of the bitter assaults carried on by all denominations against the Church, we distant Churchmen need not be very greatly alarmed at the final result. The Presbytery is not likely to triumph over the Church, at such a rate of increase.

2. If the adult and infant baptisms are now so few among our Presbyterian brethren, are their unceasing attacks on that holy sacrament, as maintained and administered in the Church, likely to increase its observance among themselves, or to generate a due reverence for it, such as they themselves would desire to see prevail within their own bounds?

3. Is it not a somewhat remarkable course of events in regard to the Laight street Presbyterian Church, thus dissolved by the Presbytery, that one of its former pastors, the Rev. Dr. Cox, (the Tabernacle lecturer against Episcopacy,) has now two sons efficient and active ministers of the Episcopal Church, while another of its pastors, the Rev. Flavel S. Mines, is himself, now, an ordained clergyman of the Protestant Episcopal Church. Your memory, Mr. Editor, extends farther than mine, and can correct me if I am wrong, but I have a faint reminiscence, that when the Laight street church was begun, some twenty five years ago, it was with the avowed, or at least publicly talked of, design to make it the spiritual lever for the overthrow of St. John's (Episcopal) Church, near to which it was placed.[*]

4. If I am not mistaken, the Christopher street church, dissolved by the Presbytery, is the self same church[†] which now bought and consecrated as an Episcopal Church, by the name of St. Matthew's Church, rejoices, with almost two hundred communicants, in the ministrations of a clergyman of the Protestant Episcopal Church.

5. If these facts and figures speak the truth, let us not fear for the Church of our affections, let us not tremble for the ark of God. X.

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[*] We very well remember the circumstance, alluded to by our correspondent, and that the avowal to which he refers was a matter of frequent remark, and that language similar to that of which he speaks was frequently heard.—*Ed. Mess.*

[†] This is the case, and the Missionary in his report to the Bishop in October, states six adults and thirty-eight infants baptized in the year and forty new communicants added.—*Ed. Mess.*

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CLASSICAL AND ENGLISH SCHOOL.
CONDUCTED ON CHRISTIAN PRINCIPLES.
No. 255 Greene street, next the corner of Waverley Place.

ON the first of May instant, the Rev. J. A. SPENCER, A. M., will assume the charge of this institution. It will be the aim and effort of Mr. S. to continue the course heretofore pursued, and (if possible) to give increased efficiency and activity to the various departments of instruction. The number of pupils being limited, there are at present only a few vacancies; early application is therefore desirable. Two or three boys could be received into the Rector's family.

REFERENCES.—The Rt. Rev. Bishop Onderdonk; Rt. Rev. Bishop Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Chas. Anthon, LL. D., Dr. Jno. Stearns, Dr. Edward Delafield, Louis Loutral, Esq., George T. Strong, Esq. April 6.

WESTPORT FEMALE SEMINARY,
FAIRFIELD, COUNTY, CONN.

MRS. LOUISA A. SMITH, Principal. The Summer Term of the year 1844, will commence on May first, and close October first.

Terms of admission $140 per annum, or $35 per quarter. For this sum the pupil is entitled to board and washing; to tuition in the English branches and French. An extra charge for Latin $5. For Music on Piano, with use of instrument, $12. Drawing, with use of patterns, $3 50. Payments quarterly in advance.

REFERENCES.—Rev. E. M. Johnson, Rev. B. C. Cutler and George Marvin, M. D., Brooklyn; Mr. Nelson Jarvis, 142 Broadway, New York; Rev. William Mead, D. D. and Rev. Edwin Hall, Norwalk, Conn.; Rev. H. Benedict and Rev. E. Bull, Westport. April 6—6w

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Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
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Dec. 9—yly. near Spring.

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Lives of Eminent English Laymen, by Teale.
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Life of Wm. Wilberforce, abridged, by his Sons.
Travels in the East, by Rev. H. Formby, &c.

Number 5, of this periodical is now out, containing a continuation of Christian Morals, by Sewell.

J. R. DUNHAM.
Flemington, N. J., April, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. April 27.

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WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A. M., price $1 50. March 30.

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April 6, 1844.—yly

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January 20.

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The Churchman.

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THE REV. SAMUEL SEABURY, D. D.
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